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The Living Church

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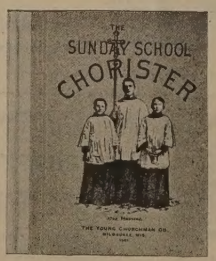

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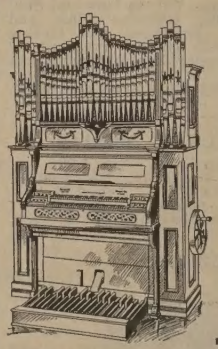

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THE INFINITE COMFORT OF INFINITY.

THERE are certain attributes of Deity in which the soul, in contemplation, loses itself as in a boundless, fathomless sea. Such is Infinity. Viewed in any of its aspects, whether love, power, or wisdom, the effect is the same, impressing the beholder as a vast, measureless deep, exercising an influence peculiarly calming to every thoughtful mind, and to one appropriating, however imperfectly, its strength, and its riches, an assurance, and trust unfailing.

Yet there are others on whom the influence appears to be different, producing an effect benumbing, or bewildering. To them, likewise, is it as though contemplating a boundless, fathomless sea, but one ever sweeping outward from the boundaries of human life, and interests, and hence wholly beyond human reach, or apprehension. A grand and wondrous expanse to contemplate, inspiring man's awe—perhaps his reverence; but only to emphasize the more forcibly his own insignificance, a fuller realization of his own limitations.

To such minds, it seems but the sublimest folly and egoism to imagine that the petty affairs of finite life could be brought into living, practical, touch with this vast, unruffled profundity of Infinity. As well, they argue—aye, with less presumption, might a child appeal to a monarch immersed in weighty affairs of state to mend a toy, as that man should seek to elicit from the Infinite response to the call, or the need of the finite.

Surely such philosophy forgets, and it is strange that this should be the weak point in its argument, that it is just because it is to *Infinity* that the appeal is divested of presumption. Between the sphere, and the needs, of the monarch and the child there is a comparison, a measured gulf. Infinity knows no contrasting conditions nor boundaries. To its all-comprehensive reach nothing is small, nothing large. It puts forth its energy, and Leviathan, or the Mastodon appears, massive in strength and power; again, and behold the animalculae invisible to the naked eye, yet perfect in organism. Who shall say which the most wonderful? Infinity mirrors itself in each, yet is measured in neither. Hence, to its calm gaze neither is large, nor small, as man comprehends these terms.

Thus, it is that, to Power infinite, in the appeal of sovereignty in woe, or a child in distress, there is no conscious contrast of claim, between a nation in terror, or an individual in need; and thus, with equal reliance and triumphant joy one proclaims: "O God, Thou art *my* God!" the other, "Our trust is in the Lord God of Israel, the Lord God of Hosts!"

Here, then, are we enabled to comprehend the beauty, the sweetness, and the infinite comfort of Infinity; to lay hold upon the marvellous truth that it has pleased the Infinite to come into close touch, and indissoluble relations with the finite as embodied in man. Moreover, that in the Form of Man did Infinity clothe and visibly manifest Itself, in order to make known and establish this relation, freely to be accepted and appropriated of all. This the glorious power of the sons of God. United to Christ they are in living touch with Infinity, and to Him whom nothing is trivial, be it nought but the sparrow's fall; nothing impossible, whether it be the numbering of the stars, or the hairs of the head of one beloved. All things rest within the Hand which holds the universe in its grasp, while evermore underneath His own are "the everlasting Arms."

L. L. R.

It shall profit you nothing if you gain the whole world, and at death have naught to give your Maker but crumbling clay.—*Marie Corelli.*

THE LAND OF LIGHT.

LIGHT is the normal state of the universe. Darkness is an incidental and local thing, occurring, quite casually, in connection with certain forms of matter so infrequently found that any unprejudiced and impartial watcher of creation might be pardoned for almost overlooking them. To us who live on or within the surface of a non-luminous planet, the expectation of darkness has become second-nature. For half our days we are given over into the grasp of night, while below our planet's surface the reign of darkness seems eternal. We look up into the starry sky at night and cannot avoid the deduction, automatic, inevitable, seemingly self-evident, that night rules the sky as well as shadows the earth. Yet unavoidable as this conclusion is, it is a false deduction, a local human error, not borne out by fact. Astronomies, even elementary ones, give formulae for calculating the cone of the earth's shadow; and one of the first things we learn from contemplation of the heavenly bodies is that, after all, darkness is a mere parochial phenomenon peculiar to the planets, a comparatively tiny patch of shadow clinging to the far side of a few orbs. It is a phenomenon as negligible, in comparison, as is the glassy smooth in the lee of each of the Hebrides compared to the roaring forties of the broad Atlantic. A person who did not live upon a planet would be compelled to watch the solar system for centuries before he so much as understood that darkness exists at all. To such a person, also, the knowledge would be merely intellectual. A realizing sense of what darkness means would be more impossible than is to us the realization of a land of everlasting light. For the universe at large is bathed in light eternal. Older than the everlasting hills and to endure when all the hills and this vast solid globe itself have passed into a sun-mist, is the steady light which has throbbed and does throb and shall throb like some vast strain of music, eternal and unchanging, in the interplanetary void.

Now, regarded merely as a physical fact, this reign of light is an interesting truth which has never been given its full value. The fact, for it is a fact, that even in the utmost abyss of night a few miles, or a few thousand miles, straight up would bring us to the regions of eternal day, is generally unknown. It is one of the commonplaces of astronomy, stated in some of the elementary text books, and implied in all, but hardly realized by any. Night seems so much at home with us, and the velvet grasp of darkness is laid upon so much of our lives, that it is difficult to understand that, to the universe at large, darkness and night are trivial incidents, tiny parochialisms, minute provincialisms, the most negligible microscopic exceptions to a glorious rule of day. But when it is remembered that God speaks to us in parables, that the larger physical facts outline to us things spiritual, that natural and spiritual are so interwoven in the same universe and ruled by the same laws that each shadows forth the other and there is no great physical fact to which the seeing mind cannot point out the moral parallel—when these things are remembered then the ocean of eternal light in which the planets are submerged takes on a greater grandeur than its own. For though few know and all neglect it, it is a truth, concrete as the commonest practical truth of dish-washing or scullionry, that darkness is a local thing and all the universe, except a trivial night-island here and there, is one great ocean of unfathomable day. The fact is valuable, because it is so grimly, practically true; and because, since light is the law of the main universe, it leads the thought up to another stage of existence, a land of light.

It is hardly worth mention that by this land is not meant so many acres or cubic yards of ponderable matter, nor are various vibrations of the interatomic ether necessarily meant by this light. There are certain minds so much of this world that they can never quite let go the material, and so would need such an assurance; but minds of that stamp would hardly trouble to have read this far in what, to them, is a mere dull repetition of one of the commonest of all the commonplaces of astronomy. But to those who, having eyes, can sometimes see, and having ears will hear, and, having souls, may understand that there is One who on this manuscript of matter and life, suns and stars, land and sea, has written the jewelled hieroglyphics of His will and left them for us to read and ponder —to such this law of the light which floods the space between the planets is one to be read with thankful soul. It leads, not by logic, indeed, but by something higher, by suggestion, intimation, vision, by the laws of the soul, not of the mind, it leads to the knowledge of another country where sin and ignorance and death—which are three aspects of the same darkness—are looked upon as local things, minor provincialisms, tiny parochialisms, trivial phenomena practically negligible and long overpast. And the law of that land is light eternal, and darkness and shadow are done away. The law of that land is light. There need be no suspended judgments, for there are no hidden plans nor thoughts that need to be hidden. Only by glimpses can souls see it now. It is the land of merriment, the land of the joy of living; the land of perfect friendships which shall endure; the land of hearty welcome, of honest laughter, of jests without bitterness, of reverence without wrong. Z.

A PAPER in the August *Arena,* written, sad to say, by a Churchwoman, seeks to make of the Virgin Birth of our Lord something different from "a physical result." The author is not very clear as to precisely what she means, but argues that though the body of our Lord was naturally conceived "by flesh" and born "subject to all the laws of flesh," there was breathed into that body "not only the human soul which comes (from, we know not where) to every baby at its birth, but also, by the marvellous drawing near of the Holy Ghost, the Godhood—which was to be incarnate for our sakes."

The idea, apparently, is that God descended into the body of a natural child before its birth.

This, of course, was a theory advanced in the early ages of the Church, discarded as untenable, and condemned as heretical. God did not descend into a man; He became man. To argue that "a newly married woman" is referred to in Isaiah's prophecy, "Behold, a Virgin shall conceive," is to rob the prophecy of all meaning. What is so remarkable in conception by "a newly married woman" that the prophet of God should be led to foretell the fact, centuries in advance of its occurrence? Why should so usual and natural an event be the subject of prophecy?

No doubt it is true that the Hebrew term for *virgin* was occasionally used in a metaphorical sense; but certainly its literal sense is far more common, and only in its literal sense can the prophecy of Isaiah be made intelligible at all.

Moreover, the entire gospel of the infancy must be set aside as spurious, our Lord's own quiet but repeated, though veiled refusals to be called the son of Joseph must be made meaningless, and the interpretation of men who had associated with the apostles at first hand must be repudiated, if this theory is to be advanced. Surely no grounds can be found for quietly setting aside all this evidence.

It must be remembered, too, that parthenogenesis, as the term is used by scientists, does not describe such a birth as that of our Lord, according to Christian interpretation, though Mrs. Trask and many other latter-day writers seem to suppose that the term describes the Catholic belief. Parthenogenesis is a natural reproduction from one parent alone; it would no more suffice for the Incarnation of the Son of God, than would natural human conception.

The Incarnation means that "the holy thing" that was conceived in the body of the Blessed Virgin was directly implanted by God, through the agency of no natural law—whether of ordinary human reproduction or of parthenogenesis. The virgin mother did not give life to her Son by an auto-act, but received Him, who was alive from all eternity, by "the power of the Highest." Her Son was not fatherless, as would be the case with one born by parthenogenesis; His Father was God.

These are mysteries into which it is hardly profitable to pry too closely. The reverent, acquiescent silence of the believer, better befits them.

On the whole, such speculations as that in the *Arena,* however well intended, are almost certain to land one in untenable heresies; as that of Mrs. Trask has done for her.

IN the editorial in our issue of the 25th ult., bearing Dr. Wilmer's signature, it was printed, "The stoutest Protestant does not actually attach the idea of divine inspiration and infallibility to the interpretation which he individually puts upon the Bible." It should read, "The stoutest Protestant does actually attach," etc. The word "not" changed the entire meaning.

ANSWERS TO CORRESPONDENTS.

CATHOLIC CHURCHMAN.—Our ground for belief in the inerrancy of ecumenical councils is the uniform teaching of all branches of the Church to the effect that in that by them primarily the Holy Spirit exercises His office of leading the Church "into all truth." There is no such uniformity of teaching in favor of Papal Infallibility, which is held only by the

adherents of one of the Church's great patriarchates, and has been held by them only in modern times.

H.—If the title to church property is held by a vestry, they have the final authority to put in a window or to remove one.

THE WANDERER.—I.

THE world is wide. Wandering may be made a fine art.

The tramp is a wanderer; so is your multi-millionaire who travels on his private yacht. And the millionaire probably sees less of God's lovely world than does the tramp.

God must have made beautiful things to be looked at. True, the unseen violet and forget-me-not fulfil their purpose in the heavenly plan. They minister to God's love of beauty. They live to sing their unheard *Sanctus* to Him. They die, and shed their seed, each after its kind, that other thoughts of beauty may spring into life.

But God is never selfish. He must have endowed man with the love of beauty so that he might appreciate, with Him, the loveliness of what He had made.

The Wanderer loves beauty. Now there are wanderers, and wanderers, and the Wanderer.

The devil goeth to and fro seeking whom he may devour; the Wanderer also goeth to and fro seeking what of beauty he may devour—and, more sordidly, where he may find an inn in which his physical man may devour what his nature craves, without being forced to abhor by reason of extraneous conditions according to which his food is served. The devil and the Wanderer have therefore the same occupation, but with different ends in view.

* * * * *

The Wanderer is wandering upon the seashore. Perhaps, for that matter, the devil may be also.

But the Wanderer is now wandering, now writing, from his own point of view.

The seashore is crowded. That is to say, the summer resorts on the seashore are packed from cellar to garret.

There be those upon the seashore who live in comfortable cottages. Their door-plates bear their own honored names. Their firesides—you need firesides on the seashore, even in August—are focussing points for their own easy chairs. The light in the window is for them and theirs exclusively. These are the aristocrats of the seaside.

And then there be the wanderers—and the Wanderer. These never continue long in one stay. They are here to-day and gone to-morrow.

And the name of the wanderers is legion. Not the name of the Wanderer. He is but one. His is an individuality that refuses to merge itself into the nirvana of the wanderers.

Yet the wanderers and the Wanderer have this in common. They require a shelter for their night's lodging; they crave a shelter to which a fairly competent *chef* is attached.

Perhaps the wanderers, like the Wanderer, are in search of the beautiful and the lovely. Whether so or not, the same shingled walls must enclose them both. And both, whatever be their perspicuity or their lack thereof, must awake to the knowledge that the seashore is crowded.

Hist! Did not the Wanderer spend a night in the attic of a summer hotel, where half a dozen adjoining cots testified to the close proximity of a like number of wanderers? Did he not count the rafters and commune within himself upon the agility of the early-rising seaside spider, who weaves his web in the humblest, albeit the most exalted pinnacles of the hostelry?

Was not the Wanderer turned away from now one, now another of the great inns that dot the Jersey coast like seeds along the perspective watermelon slice, because, forsooth, the wanderers had already ensconced themselves between snowy sheets that might have enveloped the Wanderer?

Yes, the seashore is crowded.

* * * * *

But the grand old ocean!

If all created men lost the power of song, the sea would sing such choruses that angels would hover closer to earth that they might listen. Is not the song of the redeemed likened to the voice of many waters?

If all created men lost the sense of beauty, the majesty of the sea would recover it to them.

If all created men lost the power of eloquent expression, the sonorous eloquence of the mighty speech of the sea would restore eloquence to their minds.

Eloquence and poetry, music and art, these find their culmination in the great mystery of the ebbing and the flowing tide, the movement of waters according to laws that God holds in His own mind alone.

And yet there be those who, with eyes, see not, with ears, hear not, with minds, understand not. There was that woman who had always lived in Chicago, whose defiled shore is washed by the waters of the great inland, fresh-water sea, who confessed that she had never seen the lake, living, as she did, some three or four miles distant from it.

"It's only a big lot of water, isn't it?" she said. "I've seen water!"

"PASSIVE RESISTANCE" ADVOCATED

Owing to a Triple Burden on Churchmen

A FANATICAL OUTRAGE IN WORCESTERSHIRE

The Living Church News Bureau
London, August 21, 1906

LORD HUGH CECIL has very much shocked some people by his recent spirited utterance in the *Times* newspaper in favor of passive resistance as a policy for Churchmen in the event of the judgment of the Court of Appeal in the West Riding case being acted upon by local education authorities. That judgment, he says, defines the law in a fashion which makes its injustice patent. Churchmen and Romanist Dissenters are to bear a double, nay, a triple burden: "First, they are to pay for religious teaching they do not like [*i.e.*, Undenominationalism under the Cowper-Temple clause]. This the law requires. Then they must pay for the religious teaching they do like. This conscience requires. Thirdly, they must erect and keep in repair suitable buildings in which the law will permit them to provide that teaching which conscience insists upon." This seems to him to be unjust to a degree which may properly be said to be intolerable. What shall they do? He commends passive resistance. When they are asked to pay the education rate to the local authorities let them answer: "We have paid our share. We do not think it just that we should pay twice over, as well as to keep up the fabric of many public elementary schools. You have, indeed, the resource of tyranny, and can take from us the second payment by force. But tyranny it is, and as such we shall treat it." The propriety of such a course as this seems to him to be made clear by the history of the difficulty in which they find themselves. It is probable that but for passive resistance the West Riding of Yorkshire would have made no objection to the disputed payments. Whatever may be the objections to passive resistance, and he admits some are of a weighty character, it is at its worst when used only on one side. The only resource, in his opinion, is to imitate the passive resisters' methods. The only remedy for passive resistance on the side of Protestant Dissent is passive resistance on the Church side and that of Romanist Dissent.

The *Daily News*, the most representative organ of Protestant Dissent among London journals, does Lord Hugh Cecil a singularly great honor in considering together in a leading article his manifesto and Pope Leo XIII.'s encyclical addressed to the Archbishops and Bishops of France. It says:

"By his encyclical the Pope of Rome has declared war against the people of France; and by his letter on Passive Resistance, Lord Hugh Cecil, speaking on behalf of the Anglo-Catholic party, has declared war against the people of England and Wales. The principle underlying the two utterances is the same. In both cases we see a religious body hurling itself against a modern democracy. . . . . The men who commit this blunder are good men. Their piety is sincere, and their sacrifices are real. It is, indeed, an astonishing thing that they should thus cling to a theory of Church and state which transforms the religion of the Divine Carpenter into a clericalism that the wage-earners of every nation detest and dread."

The *Daily News* has always admired the tenacious honesty of the late member for Greenwich, who has been badly treated by an ungrateful party. But in the matter of education it thinks Lord Hugh is simply "living in a balloon." Well, we'll see by the final outcome of the struggle if this be so.

Under the will of the late Mr. William Imrie, of Ismay, Imrie & Co., owners of the White Star Line, Liverpool Cathedral is eventually to benefit largely. Of the residue of the estate on his daughter's decease, £100,000 will go to the Cathedral.

It is stated that the Duke of Bedford, taking into consideration the historic value of the registers and other records of St. Giles'-in-the-Fields (West Central London), has presented

to the rector and church wardens a large modern safe, capable of containing all the MS. volumes in their charge.

The Archbishop of York has appointed to the vacant canonry in York Minster the Ven. W. H. Hutchings, Archdeacon of Cleveland. The *Times*, in making the announcement, says:

"The Archdeacon is well known in the Church of England by his numerous contributions during a long period of years to theological literature, including his valuable volume on *The Person and Work of the Holy Ghost*. The Archdeacon was for many years editor of the *Literary Churchman*."

The new Canon of York is a Catholic Churchman.

It appears from a communication to the *Guardian* and the *Church Times* that certain Eastern Orthodox and Anglican clergy and laymen have taken "a great opportunity presented to them for closer mutual approach," and have founded a Union to embrace members of the Anglican and Eastern Orthodox Churches, "with the object of promoting mutual sympathy, understanding, and intercourse; promoting and encouraging

DOM AELRED CARLYLE, O.S.B.

action furthering reunion." Besides members, it is hoped to enroll associates with the small annual subscription of 1 s., and so to encourage interest and practical effort in the matter among all degrees of English Catholics at home and abroad, and also among their Orthodox brethren in the East. It is proposed to publish an appeal in the autumn, and to hold a general meeting in London. Meanwhile, any information about the Union will gladly be given, or application for membership received, by the Rev. H. J. Fynes-Clinton (Hon. Secretary to the Provisional Committee, A. and E. O. C. U.), 147 Lewisham Road, Lewisham (London).

A sacrilege of a peculiarly violent nature has been committed at the Church of St. Matthias, Malvern Link in Worcestershire, and evidently the result of Protestant fanaticism aroused by Kensit's "Wycliffe Preachers." Early one morning, week before last, the verger discovered that the doors were barricaded, and when he gained an entrance he found the interior completely disordered. The doors had been barricaded with heavy Church furniture. Fourteen Arundel prints, all erected by faculty, and including a fine "Crucifixion" by Perugino, given in memory of the father of the present vicar (Rev. A. Day), were removed from the walls and torn to pieces. A large plain cross near the vestry door, placed there to commemorate a mission held some years ago, was thrown down and broken. The ornaments on the altar and altar cloths and frontal were removed and badly damaged. The eagle lectern was thrown down, and the Bible placed on the altar. The vestry also had been entered, and five vestments, including a new cope, recently presented, and the choir surplices were cut up and left in a heap on the floor. A fund is being raised to replace what has been destroyed, the value of the pictures and vestments together being £100. A reward of £20 has been offered for the discovery of the perpetrators of the sacrilege. The Kensitite "Wycliffe Preachers" had recently been in the district, and made attacks upon the vicar of St. Matthias' and his conformity with the prescribed Catholic worship of the Church. This Church was where Canon Newbolt was sometime vicar.

The *Illustrated London News* contains in its current issue a photograph of Dom Aelred Carlyle, O.S.B., abbot of the English Benedictines of Painsthorpe, and also illustrations of Caldey Island and its monastic remains. In the *Church Times* appears an article on "The Painsthorpe Benedictines," by Lord Halifax.

J. G. HALL.

THEODORE OF TARSUS.—A. D. 668

From Our Jerusalem Correspondent

THE question has been mooted in the July number of *The Occasional Paper* of St. Augustine's College, Canterbury, of the Rev. Anton Tien (who was afterward a Maronite, but is now a priest of the Church of England), whether Theodore of Tarsus, seventh Archbishop of Canterbury, belonged to the Orthodox Greek Church or to the Maronites. "It seems to me," writes Dr. Tien, "that the whole question rests upon the tonsure. If the Greek Church uses or used the tonsure, then Theodore was a Greek, and belonged to the Greek Church; but if the Greek Church does not, and has never used the tonsure, then he must have been a Maronite Catholic of Antioch of Lebanon. Now the Greek branch of the Eastern Church never did, nor does to this day use the Eastern tonsure."

Immediately before and after his consecration in Rome by Pope Vitatian, we are familiar with the illustrious career of Archbishop Theodore, but of his early history all we know for certain is that he was first of all educated at the University of Tarsus, Citeria, and then studied at Athens, as Pope Zacharias, himself a Greek, tells us.

European ecclesiastics invariably describe Theodore as a Greek. I need merely mention, as samples, the following: Pelliccia, Montalembert, Masillon, Haddan and Stubbs, Canon Robertson, E. E. Warren, Dr. Arthur W. Robinson, the present Bishops of Bristol and Gibraltar.

In his chapters of *Early English Church History*, Dr. Bright sums up the matter thus: "Learned and aged as he was, Theodore had never taken holy orders, which, according to Roman reckoning, included the sub-diaconate. To this office, then, he was promoted; but as his head was shaven quite bald, after the fashion styled St. Paul's tonsure, he had, as Bede gravely tells us, to wait four months until his hair should be grown again (Bede, IV. I.), and be fit to receive the coronal tonsure. The four months came to an end about the middle of March, 668, and Theodore's head could then assume the aspect to which the zealots of Roman ceremonial—Bede himself, we must, say, included—attached such importance."

Three tonsures have been more or less in use, known respectively as the Greek, the Roman, and the Celtic. In the former the whole head was shaven, but when now practised in the Eastern Church, this tonsure is held to be adequately shaven when the hair is shaven close.

There is therefore good reason to suppose that Theodore of Tarsus was a Greek monk, and not a Maronite.

"I. The Greek monks," says Masillon, "were at that time entirely shaven, in imitation, as they thought, of St. James, the Lord's brother, and of the Apostle Paul. See Smith's *Bede*, pp. 705, 715, on Germanus, Patriarch of Constantinople, at a later date, who had the whole of his head shaven."

HOWBEIT your faith seeth but the black side of Providence, yet it hath a better side, and God shall let you see it. We know that all things work together for good to them that love God; hence I infer that losses, disappointments, ill tongues, loss of friends, houses, or country, are God's workmen, set on work to work out good to you, out of everything that befalleth you. When the Lord's blessed will bloweth cross your desires, it is best, in humility, to strike sail to Him, and to be willing to be led any way our Lord pleaseth.—*Samuel Rutherford.*

DEATH OF TWO AGED PRIESTS

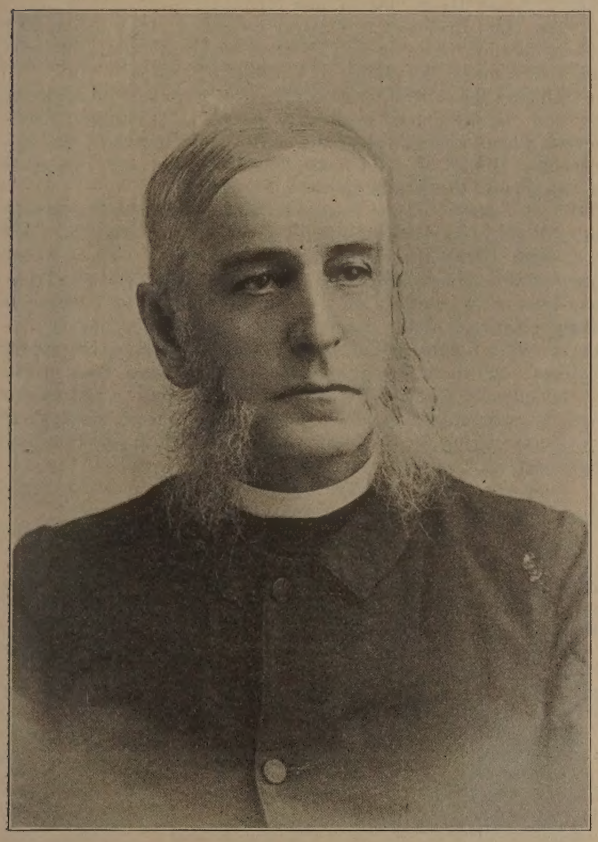
Archdeacon Johnson and Rev. C. W. Bolton

NEWS FROM BROOKLYN

The Living Church News Bureau
New York, September 3 1906

THE Neighborhood House of Grace parish has been begun and it is expected will be ready for use by the beginning of the new year. It fronts on Fourth Avenue and is the farthest north of the group. Its architecture corresponds with that of the Day Nursery and the other buildings. The architects are the Messrs. Renwick, Aspinwall, and Tucker. The basement will contain a small gymnasium with shower baths and lockers, the first floor a reception and music room, for use of the Girls' Club, the second a dormitory to be used in connection with the Day Nursery, the third large class rooms, the fourth, club rooms and a suite for the house mother, and the fifth, service rooms with baths. The building will contain elevator and be fire-proof.

The Rev. Dr. George D. Johnson, rector *emeritus* of Christ Church, New Brighton, and Archdeacon of Richmond, is dead at the age of 72. He had been in poor health for some years,



THE LATE ARCHDEACON JOHNSON.

but his death came suddenly at the last. He was a native of Connecticut, and was a descendant of Dr. Samuel Johnson, the first president of King's College. His family was related to that of Jonathan Edwards. He was graduated from Trinity College in 1854, the valedictorian of his class. He finished at Berkeley Divinity School, and was ordained by Bishop Williams at the very opening of the Civil War. He held rectorates in Connecticut and Massachusetts, but in 1875 came to Christ Church, New Brighton, and continued a resident of Staten Island to his death. More than a dozen years ago he was elected Archdeacon. He is survived by Mrs. Johnson, who was Miss Sarah M. Robbins, and two sons and a daughter. One son is Dr. Phillip Johnson of Portland, Oregon, and the other James Le Baron Johnson, now a layman but at one time assistant to the rector of Grace Church, New York. The daughter is Mrs. Samuel H. Evins of St. George, Staten Island. The funeral was held from the new Christ Church, the Rev. Dr. F. W. Crowder, rector, on Friday afternoon, the 31st. Socially, and in many forms of good works, the Rev. Dr. Johnson's family was for many years at the fore-front on Staten Island.

The Rev. C. W. Bolton, one of the oldest clergymen in the Church, died at the Redeemer rectory, Pelhamville, at the age of 87. He came of a family famous in the Church of England for clergy and writers. He was a native of Bath, England, and came to this country with his parents in 1836. He was graduated from the Virginia Seminary in 1844 and came back to Pelham priory to help his father, who was rector. In 1848 he took service in Baltimore, but came back to New York, and as assistant to the Rev. Dr. Tyng the elder in St. George's, he rendered important service during draft riots. He is said to have saved the gas works through his determined support of the watchman who was frightened and declared his intention to run away. The mob came from the east side. A few members recognized the determined priest beside the watchman, and listened to his words. Long years ago he went to Pelhamville, a suburb of Mt. Vernon, where the Redeemer is an organized mission. Here he labored, and was able to erect a stone church and complete a fine property. For the last two years he has been confined to the rectory and his work has been taken by the Rev. E. B. Rice of the Church Missions House. The funeral occurred on the 31st, when there was also buried the remains of Lieut. Edward C. Bolton, of the Seventeenth U. S. Infantry, a son, who was assassinated last spring in the Philippines. There were present beside the Rev. Mr. Rice, the Rev. Dr. W. W. Kirkby, the Rev. John F. Steen, and the Rev. Lea Luqueer.

While the Rev. William Wilkinson is working under the General Evangelistic commitee of New York, with a Presbyterian minister, the Rev. Dr. James B. Ely, at its head, he is supported by Grace parish, and the work in Wall Street is carried on exclusively by him, and in his own way. The Wall Street work, unique in the extreme, and successful where scores of similar undertakings have failed, is maintained for five noons each week on the steps of the Custom House, a famous old structure soon to be abandoned for the new building now nearly completed in Bowling Green. There is no singing. There are a few prayers, and Mr. Wilkinson, in cassock and armed with his bible, speaks for thirty to thirty-five minutes. The attendance grows and so does the interest. Not long since the men made a request for a Sunday night service so they could bring their wives. This was held in Grace Church on the last Sunday night in August. In spite of rain there was a large congregation. Full Evening Prayer was said, and the sermon, about Christ at Nazareth, was filled with the common-sense and hopeful things that prove so helpful to the work in "the Street." There is growing up around the Wall Street work a constituency of men—all sorts and from many quarters, but of a grade better than one might expect. The steps of the old Custom House are not filled merely with office boys and under clerks. The heads of great financial institutions are there. The closing service is to be held, as last summer, in Trinity Church, and it is thought likely that the street meetings can be made permanent each summer.

BROOKLYN.

The new rector of Christ Church, Clinton Street, in succession to the Rev. Dr. Arthur B. Kinsolving, is the Rev. W. D. Johnson of Calvary Church, Wilkes Barre, Pa. Mr. Johnson has accepted and will enter upon the work at the beginning of October. Mr. Johnson is the eldest son of the Rev. Dr. Myron A. Johnson, a well-known priest of the Church, formerly in the diocese of Milwaukee, and now resident in Northampton, Mass. He is a graduate of the University of Virginia, and was ordered deacon and priest in 1894 and 1895 by Bishops Whittle and Rulison respectively. He went to Wilkes Barre and entered upon what has proven a remarkably successful work at Calvary. In this work the mother parish of Wilkes Barre, St. Stephen's, was warmly interested. At Calvary there has been built up not only a flourishing parish, but also a work among men that is so unique that it has often been in local and Church papers. Mr. Johnson has long been in close touch with miners of the anthracite regions of Pennsylvania, and was one of the speakers on the subject of "The Man Who Works With His Hands," at the recent Northampton Conference. Mrs. Johnson was a daughter of one of Wilkes Barre's prominent families.

Christ Church, Clinton Street, is in the southern part of the old built-up portion of Brooklyn. Around it are many fine homes, but surrounding them in turn are some of the poorest sections of the borough. The future of churches in that region

has often been discussed, but Christ Church is thought to have solved the problem successfully unless further changes take place. Many prominent families still belong to the congregation, among them that of Mr. Alexander E. Orr, head of the Rapid Transit Commission and treasurer of the Long Island diocese, Mr. Joseph H. Raymond, former health officer of Brooklyn, Hon. Judson G. Wall, a former judge, and Mr. Omri F. Hibbard, legal counsel and member of the executive committee of the American Church Missionary Society. The parish has at Red Hook, a field still nearer to the water front than is the parish church, Christ Chapel, which has been during the past few years provided with an almost ideal equipment. Christ parish is itself in excellent condition, and well provided with plant, including a fine rectory. The Rev. Dr. Kinsolving becomes rector of St. Paul's Church, Baltimore, on October 1st.

SUMMER SCHOOL OF THEOLOGY

University of The South

SEWANEE, pleasantly situated among the mountains of Tennessee, is an ideal place for a summer school of theology, and it is not surprising to find that an increasing number of the clergy are availing themselves of the many privileges so kindly provided by the theological department of the University of the South.

Pure water from the spring; ozone from the mountains, far removed from the contamination of city smoke; invigorating walks through the woods; magnificent views over the surrounding country; cool nights for sleeping, and a total absence of the irritating mosquito, provide the jaded town-dweller with that rest for the body and tonic for the nerves that he so much desires. An intellectual stimulus is also derived from living, if only for a few weeks, in the atmosphere of true culture, that preëminently distinguishes this University centre.

A great moral and spiritual uplifting is received from the able lectures of the theological department, and the beautifully rendered services of the University chapel and quaint parish church.

This was the third, and by far the most successful session of the Summer School, both in numbers and interest. Twenty-eight clergymen have been in attendance and thirty-three lectures have been delivered during the past two weeks.

In addition to the able lectures of the theological department, the Very Rev. Chas. L. Wells, Ph.D., Dean of Christ Church Cathedral, New Orleans, gave four "Studies in the Development of the Papacy." Dean Wells dealt in a very able manner with the subject in hand, and in a series of lectures, that evinced much scholarship and great research, gave a clear and concise demonstration that the historical evidence for the origin and authority of the papacy rests upon a very slender foundation of fact. The lecturer likened papal pretensions to an *inverted* pyramid, the apex representing that which is actually proved, and the base the facts assured. We believe Dr. Wells contemplates publishing these lectures, and they will undoubtedly prove of much interest to the students of the papacy, for they are very valuable contributions to the much discussed question of the papal superstructure. The points discussed were as follows: (1) "Claims of Origin and Authority, Based on the New Testament and Early History." (2) "Real Foundations in the History of Rome." (3) "The Forged Decretals." (4) "The Papal Superstructure."

Professor Henry S. Nash, D.D., of Cambridge, Mass., by his cultured literary style and charming manner attracted a full attendance to a series of five lectures on St. Paul's Epistle to the Romans.

Dr. Nash modestly styled his lectures "Studies in the Life of St. Paul"; but we may be permitted to describe the series as "Constructive Theology in the Light of Modern Research, based upon St. Paul's Epistle to the Romans." These lectures embraced the field of "St. Paul's Temperament and Training, and his Genius in Religion." (*b*) "The Problem of the Efficient Moral Will, and the Solution." (*c*) "The Life of Conscience, and the Life of Creative Spirit." (*d*) "The Mystery of Human Unity." (*e*) "The Creative Human Will in the Field of Ethics." The exegesis was excellent and fearless, and Professor Nash will be heartily welcomed should he decide to deliver another course of lectures before a Sewanee audience.

Dean Du Bose was to have lectured on "The Gospel in the Epistles," but being requested to change his subject for "Christian Apologetics," he kindly consented to do so, and delivered an excellent series of addresses which might aptly be termed "The Philosophy of Christian Apologetics." The substance of these lectures will shortly appear in a Sunday School teacher's text book, and should prove of great interest to those who desire to know and realize the Christian apologetic necessary for these later times.

Professor William A. Guerry, M.A., Professor of Homiletics, delivered a course of lectures on "The Historical Development of the Sermon." Beginning with the prophets, he traced with great care the gradual development of the sermon through the early Church to modern times, contrasting very vividly the methods and message of the various schools of preachers.

Professor William S. Bishop, D.D., Professor of Dogmatic Theology, presented in a very thoughtful and scholarly manner the great theme of "The Fact and Doctrine of Justification by Faith."

Professor Thomas A. Tidball, D.D., Professor of Church History gave a bright and vigorous series of lectures on "The Struggle for Liberty in the English Church: Some Chapters of the Church's Contest with the Crown, and with the Papacy."

Professor William H. Du Bose, M.A., Professor of Old Testament History, delivered a series of four lectures on "The Prophets of the Eighth Century, B. C." His lectures evidenced in a scholarly manner and careful study of the period and message of Amos, Hosea, Isaiah, and Micah.

Associate-Professor A. R. Gray presented with much ability the subject of "Religion and Poetry," which included a searching Criticism of the claims of Christian Science.

During the session, three conferences were held on missionary and Sunday School work. Dr. Reese, Dr. Pittinger, Archdeacon Lloyd, and others of the clergy participated in the discussions. Mr. E. C. McAllister, travelling secretary, presented the claims of the Brotherhood of St. Andrew.

The members of the Summer School were very hospitably entertained at various receptions, given by Dr. Wiggins, vice-chancellor; Dean Du Bose, and Professor Gray. These social features were much enjoyed by all, and we are not surprised that ever-increasing numbers of the clergy are availing themselves of the privileges of the Summer School, for a very high standard of moral culture has distinguished the whole series of lectures. All those who attended are unanimous in their praise of the splendid work of Dr. Wm. Bishop, secretary, and of the various members of the faculty who displayed so much kind care in arranging for the pleasure and comfort of those visiting Sewanee.

EXPERIENCE WITH TRAMPS IN ENGLAND.

The London *Chronicle* publishes the following:

The "hard-working wife of a poor country rector whose income has been decreasing every year for the last twenty years" forwards us the following account of her experience of the country tramp. She writes:

"We keep only one maid servant, who has been with us for seven years; we cannot afford to keep a man, although we have a large garden, and are obliged to keep a pony, as we are eight miles from a town.

"Last week we had our field of hay cut, and as there was no available man to come and help make and carry the hay, I went down the road to see if I could get a tramp or an 'unemployed' to come. I saw six or eight of them between here and the village, which is a quarter of a mile away. Some were lying down on the roadside, and others (all able-bodied men) were walking along.

"I asked them if they wanted work, and they replied that they did. I said, 'Will you come and help us make the hay? You shall have good food and plenty to drink, and a good place to sleep in, and kindness shown to you.'

"There were three in a row, and one, an especially strong-looking young man of about 26, stood still for a minute, and said, 'Well, I don't think I shall do it,' and passed along. I asked others the next day, and not one was willing to work.

"Will you please inform me how it is that my husband and self, now in our sixty-eighth year, should be compelled by law to work hard to help support such idle vagabonds? These men were far better able to work than we are. I am sometimes working in the garden myself at 5:30 these fine summer mornings.

"The Bible says, 'The idle soul shall suffer hunger,' but according to recent accounts they enjoy luxuries. A little time ago a neighboring farmer badly needed a man to help with his hay. He asked a tramp, who answered, 'Well, I haven't done a day's work for twenty years, and I don't think I shall begin now.' He was a middle-aged man."

THERE never yet was a man who achieved the royal dignity of Christian character without a painful and thoroughgoing grappling with his former self.—*Bishop Brent.*

THE INDIAN MISSION AT WHITE EARTH, MINNESOTA.

BY FRANCES DENSMORE.

A HOST of associations are gathered about the White Earth mission to the Ojibway Indians, in the missionary jurisdiction of Duluth. It was founded by James Lloyd Breck, and is now the largest Indian mission in northern Minnesota. For more than twenty years it was under the care of the Rev. J. W. Gilfillan, who left it reluctantly when the burden and heat of the day made rest imperative.

Bishop Whipple's dream for the Indians was that they should some day be guided by a native clergy, and that dream is being fulfilled. I recently attended a service at St. Columba's Church, White Earth, at which seven Indian clergy were in the chancel, one of the youngest being the present rector of the church.

The Rev. B. M. Brigham, who came to Minnesota from Walpole Island, Ontario, graduated at Seabury Divinity School in 1904, and was stationed at Red Lake until his appointment to St. Columba's in October, 1905. A man of unusual force and enthusiasm, he is by nature a leader of his people, and his sympathetic study of the native Ojibway religion and ideals has helped him to declare to his people the God whom, for many generations, they have ignorantly worshipped.

In the little churchyard of St. Columba's sleeps Enmahgabowh, the Indian priest whom Bishop Whipple loved to call his friend. I had the pleasure of meeting the aged widow of Enmahgabowh, and, though neither spoke the language of the other, we greeted each other across the silence in the language that needs no vocabulary.

The occasion of my visit was the annual "Council Fire" on June 14th, by which the Indians of the White Earth Reservation celebrate their removal from Gull Lake to their present location. Rev. Mr. Brigham made this the occasion for a religious gathering at St. Columba's Church, which was largely attended, with the clergy from all the neighboring missions present in the chancel, and a sermon upon the significance of the day.

The clergy who attended this year were the Rev. E. C. Kah-O-Sed of Beaulieu, Rev. Wilkins Davis Smith of Twin Lakes, Rev. Jos. Wakazoo of Bend-of-the-River, Rev. Louis Manypenny of Leech Lake, Rev. Fred Smith of Red Lake, and Rev. George Smith of Pine Point. The Rev. Mr. Brigham had also as his guest his brother, the Rev. S. L. Brigham, a clergyman of the Church of England, who is located on Walpole Island, Ontario. It was a notable and impressive gathering.

The keynote of success in the Indian work is the ability to bridge over the chasm between the old Indian life and the new, and anything which unites the services of the Church, or the spirit of Christian fellowship, with the best of the native thought and custom, is a means to that end.

On June 13th, a picnic lunch for the Indians attending the religious gathering, was served in a grove near the church.

REV. B. M. BRIGHAM, REV. E. E. KAH-O-SED, AND REV. W. D. SMITH, LEAVING THE RECTORY GROUNDS ON THEIR WAY TO ST. COLUMBA'S CHURCH.

MRS. F. C. WISWELL, REV. E. E. KAH-O-SED (AT THE LEFT), REV. B. M. BRIGHAM (ON THE PORCH AT THE RIGHT), AND REV. S. L. BRIGHAM.

About sixty Indians were seated at the long table, and this represented the first attempt on the part of the pure-blood Indians to manage so large an undertaking.

On June 14th, the Ladies' Guild of St. Columba's Church served dinner and supper in a large Government building near the grounds, where the speeches and other festivities were held, realizing a goodly sum for the kalsomining and decorating of their church.

The rectory is naturally a centre for the work of the church. This was formerly the residence of the Rev. Mr. Gilfillan, and, as one passes its portals one remembers those who have entered there and are now passed to the rest that remaineth for the people of God: their blessing of "Peace be to this house" seems still to linger, and their presence to hallow still the rooms where they planned, and hoped, and prayed, for the Indians they loved.

Near the rectory is the hospital, and in its little chapel one sees upon the altar cloth the one word, "Jesus," the Blessed Name taught first to the Indians, and the Name to which they, as well as their white brothers, must turn in sickness and in health.

Lace-making is still taught at the rectory by Mrs. F. C. Wiswell, who has worked among these Indians for more than sixteen years, instructing the women in housewifely ways, as well as in the artistic lace-making which brings them an income.

St. Columba's Church numbers about one hundred and fifty communicants, and has a very large Sunday School, which Mr. Brigham wisely considers a most important phase of his work.

The rigors of the winter make an Indian mission in northern Minnesota a post of hardship. There are long rides across the prairie that the Holy Communion may be given to the sick and dying, and there is always the care of a flock scattered over many miles. Yet the work is being done faithfully to-day, as it has been done for so many years, and on the little knoll stands the Church of St. Columba, lifting to the sky that symbol by which the Indian race and the white race are made one, through Him who gave Himself for them all.

DIVINE PROVIDENCE means the arrangement of *all* our life, not only of its bright side, but also of its dark. It may mean sickness as well as health; death as well as life; loss as well as gain; peril as well as safety; shipwreck by sea and accident by land; murrain to our flocks; sickness in our homes.—*Bishop Thorold.*

HISTORICAL NOTES ON THE CHURCH IN SCOTLAND.—V.

By the Rev. John Fletcher,

Rector of Barton and Glanford, Diocese of Niagara.

EARLY CELTIC MISSIONARIES.

CELTIC Christianity had the three orders of the ministry. St. Patrick says: "I had for my father Calpornius, a deacon, who had been the son of Potitus, a presbyter." He tells us that he was ordained deacon, and afterwards when about to go as a missionary to Ireland he was consecrated Bishop. Adamnan calls him "the holy Bishop Patrick." Schaff says, "Patrick, regarding himself as the chief Bishop of the whole Irish people, planted a church wherever he made a few converts and could obtain a grant from a chief of a clan, and placed a Bishop, ordained by himself, over it." There was one remarkable peculiarity of Celtic Christianity due to the political and social condition of the people. The Irish had no cities and no municipal institutions. They were divided into septs or clans, connected by kinship and loosely held together by an ill-regulated system of tribal government under a chief whose will was practically law. The missionaries knowing that they could accomplish nothing against the will of the chief, and that, if they could convert him, his clan would follow his example in religious matters as they did in everything else, endeavored first to win him over to the faith. When they succeeded the chief usually bestowed his dun, or fortified residence, with the surrounding village, inhabited by his retainers, upon the Church, and at the same time transferred for the use of the Church all his rights as a chief which however still remained with the clan. He himself either retired, leaving his rights with the founder of the religious community or remained as the spiritual head of the new society. Thus the religious system of Irish Celtic Christianity was organized on the same plan as the lay society. The head of the new clan or family might be a Bishop, a presbyter, or a layman, but he exercised the same jurisdiction that the chief had formerly enjoyed, even the Bishops—and sometimes there were several Bishops in the same great religious house—being subject to him. There was simply a transfer of the pagan system of tribal rule, to the Christian monastery. But the superiority of episcopal orders was always recognized, and the presbyter-abbot never usurped the spiritual functions of a Bishop.

Columba was an Irishman, trained in the great monasteries of Moville and Clonard in Ireland, and he naturally modelled his monastery after the pattern to which he was accustomed. I quote the words of the late Dr. Littledale: "It remains only to say in this connection that the discipline of Iona, apparently borrowed from Irish use, made the abbot supreme, not merely over his monks, as in other rules, but over Bishops also, whose office was simply that of ordaining such as were to be promoted to holy orders; they had no territorial jurisdiction as rulers, because the monastery, not the diocese, was the primary local unit in Celtic Christianity, and thus a great founder or abbot was of more account and power than a bishop." "The Church establishment of Columba at Iona," says Schaff, "belongs to the second or monastic period of the Irish Church, of which it formed an integral part. It consisted of one hundred and fifty persons under the monastic rule. At the head of it stood a presbyter-abbot, who ruled over the whole province, and even the Bishops, although the episcopal function of ordination was recognized." Adamnan tells us that Columba served as deacon in Ireland under Bishop Finnian, and afterwards ruled as presbyter-abbot in Iona. The following extract from Adamnan's Life of Columba is interesting:

"Of Cronan a Bishop.—At another time, a certain stranger came to the saint from the province of the Munster-men, and in his humility disguised himself as much as he could, that no one might know he was a Bishop, but yet this could not be hidden from the saint. For on one Lord's day, being requested by the saint to prepare Christ's Body according to custom, he calls the saint to him, that they may break the Lord's Bread together, as two presbyters. The saint thereupon goes up to the altar, and, suddenly looking on his face, thus addresses him: 'Christ bless thee, brother; break this bread alone, by the episcopal rite; now we know that thou art a Bishop. Wherefore hast thou thus far tried to disguise theyself, so that the veneration due to thee was not rendered unto thee by us?' "

Adamnan shows that Columba recognized the three orders of the ministry, that in the Celtic Church a deacon could not celebrate the Holy Eucharist, but could minister to those who did, that Bishops and priests could celebrate, but that, while two presbyters might join with each other in the holy rite it was not usual for a presbyter to assist a Bishop in the celebration, that none but Bishops could ordain, and that Columba considered the highest honor and reverence was due from him to the episcopal order as being higher than his own.

THE SUNDAY SCHOOL PROBLEM.

By Mrs. J. D. H. Browne.

IT is generally admitted that the lack of reverence is a noticeable feature in the youth of the present day. To those engaged in Sunday School work, this presents the greatest difficulty in connection with religious training, for reverence is the foundation of all religion, and without it it is impossible to build up the superstructure of a devout Christian life.

How to meet this acknowledged difficulty is the problem which confronts those to whom the office of Sunday School teacher is, as it should be to all, a grave responsibility. How shall we solve it? What searchings of heart it causes us when we hear a flippant question about a sacred subject from the young lips to whom prayer and praise should be a blessed custom. How discouraged we sometimes feel at our apparent lack of success in impressing our scholars with the sense of the awfulness of divine things, as well as the beauty of holiness. Yet there is no other means except that of personal influence by which we can mould the minds of the young.

The mature mind coming in contact with them must itself be and feel what it would have them feel and be. We must ourselves be reverent minded; our personal attitude towards divine things must be that of earnest faith and humility, if we are to have any measure of success as teachers of the great truths of Christianity and the blessed ways of the Church.

When we consider the forces arrayed against us, contending for the young souls for whom we strive, we should lose heart were it not for the conviction that we are doing God's work. It is His will to use human instruments; it is His way of converting the world. Mind touching mind—soul touching soul is the great influence which, by His grace leads men to the Cross of Christ.

Thus it appears that the Sunday School problem reduces itself to finding well instructed men and women, possessing the personal faith and personal reverence which make vital the historical and doctrinal teaching to be imparted. It is impossible to doubt that the *reality* of such teaching must impress itself upon the minds of the scholars. This quality of *reality* is the force from which we can alone hope for the success of our Sunday Schools.

There are many motives which lead people, especially women, to take up work for the Church; leisure and an obliging disposition; a desire to help the priest of the parish, a faculty for teaching, a love for children. All these things are good; but above them all must be the one great incentive of a faith so real that it constrains us to work for our Master and so evident that it must compel at least the attention and respect of those committed to our charge.

"Lord, increase our faith."

BAPTISM.

THE HISTORY of the actor is well known, who in the days of Imperial Rome was set to parody the Sacrament of Baptism on the stage; and in submitting to be baptized before the jeering heathen audience, he, by the grace of God, you will remember, experienced the full force of that sacrament which he had set himself to deride. In and through that sacrament God met him, and he declared himself as indeed a Christian, and received the crown of martyrdom.

The Christian Sacrament of Baptism has equal power now in those who will accept it by repentance and faith; but we must be careful to regard it not as a charm acting automatically on all who receive it, so that in spite of themselves they are saved from the corruption that is in the world through sin. To say so would be to contradict experience. Not all baptized persons are even moral; and to say so would be equally contrary to the Word of God and to the testimony of His Church. Baptized persons are put into a state of salvation; a state in which, if they will, they may be saved, but are not mechanically saved in spite of their own will. Placed in the good ship of the Church, they may, if they will, navigate the rough waters of this troublesome world, but they may also cast themselves out and perish.—*Newbolt.*

WE CAN learn to converse with men, only by conversing; we can learn to pray to God, only by praying.—*Bishop Brent.*

THE RESURRECTION.

St. John xx., 4th and following verses.

[Notes from Sermon preached at St. Stephen's Church, Boston, on Sunday morning, April 29, 1906, by the Rt. Rev. Arthur C. A. Hall, D.D., Bishop of Vermont.]

I AM taking you back, my friends, to the Gospel for Easter day. I would ask you to consider one incident in the story of the morning of the Resurrection which is commonly overlooked or misunderstood, but which really is of the utmost importance and significance.

First of all, there are three points in the text in our English translation that I will ask you to note.

And first, in your own Testament, just scratch out one little letter three times in these following verses, and you will see more clearly the meaning of the words. Change the word "clothes" into "cloths." It was not clothes in the way of a shroud or a night-dress that the disciples saw, but linen strips in the way of bandages that were wrapped and swathed around the body, around the limbs of the Saviour; and these were not simply—this is the second word to be altered in the text—lying in the sepulchre anyhow, but lying flat, just fold on fold on the ledge inside the cave where the body of the Lord had been reverently laid. Lying flat (that is the meaning in the order of the Greek words), in such a way as at once to attract attention.

And the napkin that was about His head, the kerchief which had just been twisted turban fashion around the head, that was not lying with the other cloths but was apart in a place by itself, and that was not lying flat, but still retained its erect form as it had been twisted to go around the head of the Saviour.

And then third, notice the force of the three entirely distinct Greek words that are used of the apostles' seeing.

Startled by the report of Mary of Magdala who came and said to the disciples: "They have taken away the Lord out of the sepulchre and we know not where they have laid Him," Peter and John hasten forth to the sepulchre just outside the city walls. John, being the younger, wins the race and arrives there first, but he does not enter. He stoops, and looking in at the door of the cave he sees there—and just sees—on the ledge, feet towards him, the linen cloths lying flat. He does not go in, restrained by natural awe and reverence. Peter coming up, with his usual eagerness pushes in. He sees not only the linen cloths there, but the kerchief in a place by itself and still retaining, as I said before, its erect position. He does not only see, he gazes on it. He looks to see what this means. Then John follows into the cave and he looks around, and he not only sees, and not only gazes with a studious look, but he perceives the meaning of it all, and so he believes. "Why, yes!" he says, "the body has not been taken away. No. Robbers would not have stopped to disrobe the body. The cloths are all lying unwrapped, not just thrown off in a hurry or cast into a corner" as Renan suggests, altogether ignoring the sacred text, they are just lying flat. "Why, yes, He is risen. This is what He meant when He spoke to us, He has risen from the dead and entered into an altogether changed sort of existence, and has left the grave cloths just exactly where they were."

Notice two other points in the story. There is nothing said, nothing at all, about the myrrh and spices in which the body had been wrapped. And yet we read in St. John in this same story, of the extraordinary amount of spices used by the women and by Joseph and Nicodemus on Good Friday evening, in all about one hundred pounds weight. If the body had been disrobed, then so far as the spices were dry (the aloes were an aromatic wood powdered into dust), in the removal of the cloths this would have been scattered about; and in so far as the myrrh was glutinous it would have hindered the taking off of the bandages, and they would have been carried off with the body.

When they had seen this sign, St. John is convinced and he believes that the Lord has fulfilled His promise; He has risen; He has not returned to the old life, He has passed into an existence altogether different to the old kind of life.

So you note that the disciples go home wondering at what has happened. They do not go and make inquiries of Joseph to stir him up to resent the trespass on his property. They do not go and inform Nicodemus, that he, as an influential person, may lodge a complaint with the authorities. They do not go and hunt for the robbers, as of course they would if they thought the body had been taken away. No. There is one thing they are sure of, that He is risen. They do not go to the Temple to seek Him there. They do not go to this and that place which He frequented in the hope of finding Him. No, no. There is only one thing they can do. They go home and wait, wait for Him to make Himself manifest to them. They go home and wait. They started, looking to find the dead body which had been removed by friend or foe, and they find that no one has removed it, but the Lord Himself had taken up His body.

Someone, a good many of you, may think that this, after all, merely represents nice points of scholarship, and a clearer way of translating the text. But just consider this: It points to the story being that of an eye-witness. All is so vivid, so exact. The story is not one that could have been invented many years afterwards. No, no. This fourth Gospel was certainly written by an eye-witness. Some very intelligent critics have lately, you know, started a theory that the fourth Gospel was not written by St. John the apostle, one of the twelve, the son of Zebedee and Salome, but by a different person of the same name and living at the same time. Well, supposing it was. I do not care who wrote the Gospel, or when it was written; but I do know that the man who told the story that is written down in the fourth Gospel was an eye-witness, and was telling things he himself had seen, or he never would have told them in the way we have them.

So far as nice points of scholarship are concerned, a word may be said. A good deal has been said lately, a loud claim has been made that a man should be allowed to follow wherever scholarship leads him. Why, yes, of course he must be allowed to follow where scholarship leads him, of course he must. First of all he must be true to his own convictions, and then also he must be honest. He must follow wherever his new scholarship leads him, wherever that may be, but then he must be prepared to take the consequences, and if the consequences are inconsistent with the position and influence that he holds, he must be ready to sacrifice that position.

But, my friends, why so certainly assume that scholarship, increased knowledge of the text, increased knowledge of archeology, increased knowledge of philosophy, history, or science, is going to contradict the faith which has been handed down from generation to generation—that by which men have lived and for which they have died? No, no.

We are so enamored of the idea of protection and monopoly that we not only won't have anything that is not fashioned in our own country, but we think there must be protection in regard to truth and we suppose that there cannot be any truth which has not been found out in our own time. No, my friends, all scholarship is not branded "Made in Germany just now."

People in all the Christian centuries have not all been fools; they have not all given in to superstition, and taking things just exactly as they were told, without looking into the facts and finding that they were justified, men would not have sacrificed their lives for the Christian faith without knowing perfectly well that the evidence for it would bear the strain.

Yes, by all means follow scholarship. But do not follow plausible arguments spread abroad in the newspaper, when not one reader in fifty is capable of estimating the real value of the argument.

Now what does this all point to? What is the meaning of this incident in the story? Why, this. The grave cloths lying flat shewed that the body had just passed out of them; it had risen into a new manner of life. Jesus, in His risen body passed out of the cloths as He passed through the sealed stone and the closed doors, as He had power to appear and disappear at will, and finally ascended out of sight into the higher world. So the body passed through the cloths in which it had been wrapped and they were found lying exactly as they had been placed fold on fold. The body had just vanished. And the kerchief that was about the head when the body was laid in the grave (a corpse was carried to burial with the face and neck uncovered), this kerchief, twisted turban fashion round the head, was still tied in a knot, just a little way removed from the cloths that had been wrapped round the limbs.

Thus the body had vanished. He had risen as He said. John perceived the meaning of it all and he believed. You see how the sight of the grave cloths excludes and repudiates the crude and gross materialistic conceptions that are often entertained about the Resurrection, whether Christ's or our own in the future. These have often served as a stumbling block to persons who have accepted them as Christian teaching and then have rejected it as unreasonable. A crude idea of our resurrection I mean, as if this involved the gathering together of atoms which had been scattered, as if the former particles of the body were to be restored, and any peculiarities of physical form to last on. In the resurrection of our Lord of course

this could not be. In His case there was no dissolution of the body. It did not see corruption. There was the severance, as in any man, of the vital union between soul and body. But there was no severance of the personal union. The body in the grave was the human body of the Eternal Son of God; the soul in Hades was the human soul of the Eternal Son. But His resurrection was no return to the old life, as Lazarus returned. It was not merely that the vital action was resumed which had been suspended, or that the body had gained enlarged powers beyond those which it possessed before. He rose to an altogether new kind of life. St. Paul, you will remember, in the chapter which we read for our burial lesson, expressly repudiates the crude conception of a mere restoration of the old life. Flesh and blood, he says, *i.e.*, our nature in its present gross condition doth not inherit the kingdom of God, nor can corruption inherit incorruption. And again he compares the Resurrection to the uprising of a seed. You would be disappointed if at harvest time a bag of grain were given back to you—the seed you had sown. You look for the waving sheaves of green and yellow corn. In them is the real outcome of the seed you had sown. So is the resurrection of the body. It is sown a natural body; it is raised a spiritual body. What is the meaning of that expression, a "spiritual body"? Persons sometimes try to imagine a body made of the thinnest kind of ethereal or spiritual substance. That is an impossibility. A body can no more be made of spirit, than a spirit can be made of body. Body is one thing, and spirit is another. St. Paul was far too much of a philosopher (though he did live so long ago) to use the expression with such a meaning. By a spiritual body he meant a body that is altogether under the control of the indwelling spirit as distinguished from a natural or psychical body that is ruled by the principle of mere animal life. For the most part now, except in extraordinary experiences of trance or ecstasy, where our body is there is our soul. In the resurrection this will be reversed. Where the spirit wills to be it will make the body be present. So it was with our Lord in the days of the resurrection. This is the explanation of His appearances to one and another of the disciples; He manifested Himself to them for some special purpose, and when He had spoken His word of cheer or instruction He disappeared. Where He willed to be, He manifested Himself in the integrity of His human nature. His risen body was a spiritual body. So will it be with our bodies in the resurrection. Again for the most part now the body is the veil of the indwelling spirit, through outward characteristics and bodily features and external manner, we see something of the real man, expressed through the veil of the flesh. The spiritual body of the resurrection will no longer be a veil; it will rather be a transparency, through which the real character of the man will be perfectly manifested.

The Ascension of our Lord in His human nature—body and soul—is cleared of difficulty when we think of the essentially changed characteristics of His risen body. It no longer belonged to this lower world, though it could be manifested here. We are apt to think of His risen body as being capable of being withdrawn; we should rather think of it as capable of being manifested. Accordingly when He had accomplished the purpose of His risen life, with its various appearances, in giving the disciples many unmistakable proofs of His really having risen, and in instructing them in the things pertaining to the kingdom of heaven, He finally withdrew from sensible manifestations of Himself in this lower sphere. He ascended to the right hand of God—*i.e.*, to the highest place at once of honor and of power. Thus exalted, He in His human nature can be present with us when assembled in His Name; He can communicate Himself to us by His Spirit through the Sacraments that He has ordained; He can come to dwell in our hearts. Do not then trouble and perplex yourselves by curious enquiries as to the exact nature and properties of the risen body, whether Christ's or ours. Of the nature of a spiritual body we can know nothing; of the real nature of a natural body we are continually learning that we know less than we thought we knew. Theories about the resurrection we may leave on one side. This is what we must hold to, and contend for, in reference to the resurrection of our Lord: that the sepulchre in which His body had been lain was found empty on Easter morning. The body was gone; it had been reassumed by Him in an altogether changed condition.

Both friend and foe made absolutely sure that He had really died. There was no trance or swoon from which He recovered. His enemies had done Him to death. In sheer wantonness, to make security doubly sure, His side had been pierced with a spear. Joseph and Nicodemus and the devout women had tenderly taken down the body from the cross; they had smoothed the hair, and washed the wounds, and kissed the limbs, and wrapped the body with spices in the linen bandages. They knew He was dead. And there had been no fraudulent removal or stealing of the body from the grave in Joseph's garden. The Jewish rulers were certainly powerful enough to have discovered and exposed any such deception. If the dead body was still anywhere to be found, they would have triumphantly produced it, and refuted the claim of His disciples.

No, He had really been put to death, and had really risen from the dead. The sign which He had repeatedly given had been fulfilled. "Destroy this temple of My body, and in three days I will raise it again." "Behold we go up to Jerusalem, and the Son of Man shall be betrayed to the chief priests, and they shall deliver Him to the Gentiles, and they shall mock Him, and scourge Him, and spit upon Him, and kill Him, and the third day He shall rise again."

It was no mere immortality of soul, nor continuance of influence, which He promised as the sign that His claims were true, but a resurrection from the dead, a restoration to the full integrity of man's complex nature, in body and soul. This would be the sanction of all His teaching, the proof that He was what He claimed to be—the Son of God in an altogether unique sense. He who was born of the seed of David, according to the flesh, was marked out as the Son of God with power according to the spirit of holiness by the resurrection from the dead.

We cannot afford to treat the resurrection of our Lord as an open question. It is an historical fact, the seal and evidence of our faith. If Christ be not raised, then is your faith vain and our teaching false.

Observe the Virgin Birth of our Lord is not an evidence on the strength of which we believe, as is the Resurrection. The preternatural birth rather flows from our belief in Jesus Christ as the Eternal Son of God manifested in human form. The resurrection is a chief ground of our belief. Accordingly it is noteworthy that the claim is made concerning each of these doctrines to treat them as open questions. If the resurrection is doubtful, we have lost the crowning proof of our Lord's true Godhead; and then if this be a matter of doubt, there is no room for His preternatural birth. It has been said that the Virgin Birth is contrary to all modern thought and experience. Of course it is. The entrance into this world, in our nature, of the Son of the world's Creator, the Agent of the Father, by whom all things were made, is not an event continually repeated. If and when that extraordinary event occurred, an extraordinary manner of entrance into this world was something rather to be expected, which at any rate our faith in His divine person predisposes us to accept, in accordance with the simple story of the Gospels and the statement of the Creed.

One last word. There is a spiritual lesson from the grave cloths. All the mysteries of our Lord's incarnate life are to have their counterpart in the spiritual experience of His faithful people. For us He was born, that we might be re-born in Him. For us He died, that we with Him might die to sin and the world and self. For us He rose again that we in Him might rise to newness of life. Year after year this share in our Lord's death and resurrection should be more truly realized. Each Eastertide we should be rising to a truer and fuller human life, with new standards and motives and power. We should leave in the grave nothing of ourselves, but those wrappings which have hampered and bound the freedom of our life; evil habits of lust and spite and greed and pride and sloth. So shall we more truly become our true selves.

This "spiritual interpretation" is built, remember, upon the literal fact of our Lord's resurrection, that Jesus died and rose again.

WE CANNOT be useless while we are doing and suffering God's will, whatever it may be found to be. And we can always do that. If we are bringing forth the fruits of the Spirit, we are not useless. And we can always do that. If we are increasing in the knowledge of God's will in all wisdom and spiritual understanding, we are not useless. And we can always do that. While we pray we cannot be useless. And we can always do that. God will always find us a work to do, a niche to fill, a place to serve, nay, even a soul to save, when it is His will, and not ours, that we desire to do; and if it should please Him that we should sit still for the rest of our lives, doing nothing else but waiting on Him, and waiting for Him, why should we complain? *Here is the patience of the saints.—Anthony W. Thorold.*

THE VIGIL OF THE BISHOP-ELECT.

IT was at a late hour when the Rev. Dr. Horatio Chrysostom shut the door of his study; on the morrow he is to be consecrated Bishop of the important diocese of St. Albans. For the last three weeks his existence had been a most strenuous one. What with an avalanche of letters to answer, receptions and dinners in his honor to attend, also meetings and services at which he was the chief speaker, his powers of endurance were being taxed to the utmost. He had just returned from a reception, at which he was presented with a well-filled purse and a handsome set of robes from his former parishioners. Many flattering speeches accompanied the gifts, and he had been kept busy shaking hands with the numbers who attended.

Thoroughly worn out, he flung himself into his armchair before the fire, which he stirred into a blaze. A man of fine appearance and culture, well groomed in every detail about his dress and person, he manifested a most courtly and distinguished manner which charmed and captivated his fashionable flock, which was one of the most exclusive and aristocratic in Gotham.

Although well under fifty, honors had fallen thickly upon him. His career at college was most brilliant, and was followed by post-graduate work at the Universities of Bonn in Germany, and at Oxford, England. From the former he had received the degree of Ph.D. after examination. On his return from Europe, he was called to his late parish, then a comparatively small one, but situated in a most promising neighborhood, and it had been developed under his skilful leadership into its present flourishing condition. His eloquence insured a well filled church, while his powers of organization enabled him to utilize the services of a large number of his parishioners. The institutional and relief work carried on by the parish acquired an international reputation, and he had been specially thanked by a representative of a foreign Government, for his work amongst its subjects resident in the city. Naturally he became a marked man, and before his acceptance of the see of St. Albans, he had declined more than one of the other dioceses. Certainly, his lot appeared cast in pleasant places, and if anyone were asked who was the most envied of the clergy in Gotham, he would have unhesitatingly replied, "Dr. Chrysostom."

But to-night, as he sits before the fire, his face denotes not only weariness but dejection. For some reason he is evidently feeling very unhappy. No man, it is said, is a hero to his valet, because the latter has opportunity to see the real man beneath the plausible exterior. It is a wonder that the *Clericae* can keep their faith in the *Clerici*, when they are so often made aware that the image with the head of gold has feet of clay. Dr. Chrysostom was unmarried, so few witnessed the moments when the base clay obtruded itself. Some of his brother clergy no doubt suspicioned the fact, but if they had hinted at such a condition, it would have been attributed to jealousy on their part. The criticism had also been heard that his sermons contained little or nothing of the Gospel. The flood of oratory attracted the ear, rivetted the attention, aroused the emotions, but left no definite impression. People would wonder afterwards what it had all been about.

Louis XIV. of France once observed that, after hearing his other court preachers, he left, satisfied with himself; but when he had listened to Mgr. Massillon, he left, dissatisfied with himself. It was a question, whether Dr. Chrysostom had ever made one of his hearers uncomfortable about his soul. His sermons lacked the sense of sin, and, when occasionally rebuking wrong doing, it was merely in the abstract; so the consciences of his listeners were not stirred to utter the accusing words, "Thou art the man."

The truth was, the doctor himself had never fully experienced conviction of sin. Although confessing himself a miserable sinner who had left undone what he ought to have done, and done that which he ought not to have done, and that there was no health in him, yet the truth of the words as applied to himself had never been realized. While not actually saying so, nor perhaps being aware of it, his inward thought was that of Nelson, who, when dying, said he had not been a very great sinner. Occasionally he felt the prickings and accusations of conscience, especially when during Lent, he read those lessons concerning the universal need of repentance. But he never, like a certain apostle, had been so aware of his sinful condition as to exclaim, "O wretched man that I am!" When Dr. Chrysostom would read these words in the lessons for the day, his hearers were startled with the anguish in his tones, but this was simply rhetorical effect. For the moment he was in St. Paul's place, but while Dr. Chrysostom might speak for St. Paul, the apostle was not allowed to speak for Dr. Chrysostom. It is not surprising that he had passed a very comfortable existence, perfectly satisfied with himself, as nearly everyone was with him. Only a few old-fashioned folk perceived any defect, or that his gold was not wholly pure and unalloyed.

But, fortunately for us, there are invisible spiritual inspectors who sharply watch our lives, who cannot be hoodwinked and who at times, when we are most complacent, rudely shake us up and ruthlessly disparage the work of which we are so proud. They will come to close quarters with a man, and the more he is capable of good, the more they will occupy themselves with him. They pursued and goaded Augustine of Hippo until he yielded to their importunities, with the result that he became a veritable dynamo of righteous force. To-night they visit Dr. Chrysostom, and, scarcely as the echoes of the high-flown eulogies died away, they begin to take him to task. First, he experiences an unwonted and distressing sense of dissatisfaction with himself and with what he had achieved. He recalled the latent ambitions of his early manhood. Well, he had realized them, more so than most men. Why, then, this strange impulse to exclaim, *Vanitas vanitatis,* and to estimate himself a failure? For the first time, he begins to doubt his fitness for the high post he is about to assume. He takes up and opens his prayer book, and, turning to the Office for Consecration of Bishops, he begins to read the questions to be asked of him.

"Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ, and the order of this Church?"

"According to the will of our Lord Jesus Christ!" Had he not been attributing all along his selection to his own gifts and merits? Why had he not acknowledged his unworthiness? Why had he not prayed, "O Lord my God, I am not worthy that Thou shouldest come under my roof; yet Thou hast honored Thy servant with appointing him to stand in Thy house, and to serve at Thy holy altar"? Oh! of what conceit he had been guilty! Yes, he saw it now. He had considered himself a vessel of gold, but now his conscience showed him that he was but earthen.

"Are you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing, as necessary to salvation, but that which you shall be persuaded may be concluded and proved by the same?"

Eternal salvation! How seldom he had really made this the chief end of his sermons. As he now recalled them, they were replete with everything but the one thing needful. With shame he was obliged to confess the fact. He vividly remembered the stern charge to the prophet Ezekiel:

"So thou, O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand."

He groaned in spirit as he considered what must be the spiritual state of his flock. He recollected with sadness that none ever came to consult him about the needs of their souls, or to open their grief that they might receive godly counsel and advice to the quieting of their consciences. And yet he had been perfectly satisfied, and had never perceived that he had allowed the man of affairs to usurp the place of the shepherd of souls.

It is a rough awakening, and agitatedly he paces the study floor. The patriarch Jacob wrestled all night with an unseen, but grimly felt, powerful antagonist, whose touch left a permanent physical reminder. That conflict revealed Jacob to himself, so that when asked his name, he replied in all sincerity, "My name is Jacob," that is a supplanter, a cheat. A similar experience has now come to Dr. Chrysostom, and he is being discovered to himself. The revelation is very different from the fulsome eulogies with which he has been lately favored, and to which he had listened with so much complacency. It shows, however, the good material in the man, that he does not try to excuse himself, but allows his conscience to ply the lash without hindrance. What ought he to do? If he has been so unfaithful and neglectful as under-shepherd, ought he to accept the position of an over-shepherd? Oh, if

he could only withdraw at this last moment and remain here to redeem the past! How thankful he was for the Church's order of service, in which the Gospel is so fully set forth in liturgy, lesson, psalm, and prayer.

"God be merciful to me a sinner!" breaks from his lips as he falls on his knees, acknowledging his pride and his culpable neglect, and prays that his sin may not cause the final loss of any of those who had been committed to his care.

While he kneels, a voice sounds in his ears, saying: "Simon Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

A sense of peace comes over him, and, tired nature asserting herself, he falls asleep where he kneels. When he awakes the gray morning light is stealing in through the blinds; on rising, he opens his Bible at random, and his eyes fall on the following verses:

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs.

"He saith unto him again, the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My sheep.

"He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? and he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep."

At the consecration service, it was noticed how unusually pale and overcome Dr. Chrysostom appeared. Instead of his accustomed decided, self-confident tones, his voice, though clear and distinct, trembled as he made the responses in his examination. When he entered the sanctuary after the laying on of hands, to join the other bishops, his attitude was of the greatest humility. He seemed to be conscious only of his unworthiness, and protesting, *Domine, non dignus sum.* All his friends noticed the change, and many rejoiced thereat.

A prominent Methodist minister, who was present by invitation, referring to this, observed: "I often wondered whether Dr. Chrysostom had ever been thoroughly converted, but I have no doubts whatever about Bishop Chrysostom."

His future ministry proved to be one of strengthening his brethren by preaching the comfortable Gospel of Christ, first in rousing their consciences by its message or evangelical severity, and then reassuring them with its message of evangelical joy.

OLD MORTALITY.

THE PLEASURES OF MENDING.

BY CONSTANCE FULLER MCINTYRE.

THESE, although they could hardly be classed with the exciting joys of the dance, for instance, and other diversions usually placed under that heading are, nevertheless, very real, and moreover wear well. The taste for mending, however, and the capability to enjoy it, like the eating of olives and *caviar,* as well as the appreciation for other branches of art, is a cultivated one, and does not usually come by nature.

Indeed, certain young persons have been known to unhesitatingly aver that they actually hated it. Perhaps we must most of us plead guilty in the green days of our youth, when we were as yet uninitiated into its gentle, chastened pleasures, to a feeling of unrelieved gloom at the prospect of a little pile of darning which must be finished, disinclination notwithstanding, before we might go out to play. I can remember still the feeling of exasperation with which at boarding school we girls used to gather round the long dining-room table on Saturday afternoons, where the French governess had an enormous basket containing our collective stockings from the laundry, around each hole in which it was her invariable practice to run a white basting thread, with a quite superfluously generous margin, up to the outermost edge of which we must neatly darn each one.

The gentle art of mending sometimes seems nowadays to take such a back seat that, unless the delightful arts and crafts people succeed in making it really fashionable once more, one trembles for its future. I have heard really first-class housekeepers and good managers aver that they could not bear mending, and never did any. "But how about the stockings and winter underwear?" I asked, astonished. They bought cheap ones, they said, and threw them away when the holes appeared. I suppose that half a century ago, any lady who had dared confess to such a practice would have been regarded askance by her acquaintances almost as much as if she had broken one of the Commandments. Those were the days when beautifully darned, fine old damask table-cloths were one of the hall marks of gentility.

Mending always seems somewhat out of place in summer. Winter, with an open fire and a rocking chair, makes its most appropriate setting. What can be cosier than to sit down for a long, confidential chat with someone we love, with a basket of easy mending beside us? Even if we become too much interested to accomplish much, it acts as a species of conscience-easer just the same, and gives a leasurable, unhurried feeling.

Or, after the lamps are lit at night, what a homelike look it has for the mother of a little family to be darning the baby's woollen vests, for instance, or something white that does not strain the eyes, or require much thought in the doing. The children feel that their mother is with them at last, and her attention theirs. They can tell her all their little plans, school triumphs and failures, without the distracting interruptions which are provokingly liable to beset such lengthened confidences through the day.

I have an old bachelor friend—always more or less in love with somebody, though his succession of suits appear to be uniformly unprosperous—who loves to yarn on by the hour about the present reigning or presumptive queen. It suits him exactly to find me mending, or doing some "pick-up" sewing that does not necessitate frequent excursions to the sewing machine, for he realizes that his confidences, were I not engaged in some occupation on my own account, have not in themselves sufficient novelty to hold me indefinitely interested. But the mending balances matters delightfully, and he feels he can draw to a practically unlimited extent on my sympathy, or bantering reproof, as the occasion may demand.

Then, to view the matter more subjectively: mending has a quieting effect on the nerves when one is ruffled, or has an agitating problem to unravel. And, further, if one feels stupid or half sick, quite unequal for instance to dressmaking or anything requiring any ingenuity or planning, mending fills the void perfectly; providing an occupation which, while it gives us the satisfaction of knowing that we are accomplishing something that must be done sometime, does not tax us unduly.

As a rule, to enjoy the pleasures of mending to the full, one should have chatty and congenial company: though this is not indispensable. One can plan all kinds of things while mending. There was a time when I used to learn German poetry by heart, and darn stockings simultaneously. It did not seem incongruous, either, as Italian poetry, for instance, so pursued might do; for the Germans are nothing if not domestic, and even their heroines in poetry and fiction partake of that character—Goethe's "Lotte," in the "Sorrows of Werther," being a typical example of the German ideal woman, busied perpetually, even during the progress of love-making, with household duties.

The pleasure of mending is quite distinct from the more considerable and ambitious satisfaction which attends successful effort in a more creative direction, such as planning and making a dress, or, indeed, any new garment. It lacks the elation or sense of accomplishment attendant on these undertakings: but then neither has it the fatigue, perplexity, and sometimes disappointingly inadequate result which occasionally vex us in the latter case.

In Belgium and France, lace-mending is a profession in itself, many women gaining their livelihood by that means alone. The rare old laces, handed down as heirlooms from mother to daughter, are far too valuable to be entrusted for mending to an amateur hand; the vestments worn in churches by the priests, as well as the chalice veils, are often trimmed with priceless lace; and these, too, furnish work for the professional lace-mender.

OBEY His blessed call now, and, having obeyed it once, never again disobey any call within you, to do His will. While we mourn our neglect of His past calls, our sorrow, which is still His gift and call within us, will draw down His gladdening look, which will anew call us unto Him. Pass we by no call which, however indistinctly, we may have, and He will cheer us with clearer and gladlier calls. Our very sorrow and fear will be our joy and hope; our very stumblings our strength, and dimness our light, while stumbling or in darkness we feel after Him who is our Stay, our Light, our Joy.—*Edward B. Pusey.*

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Old Testament History. Part IV. From the Captivity of Israel to the Close of the Old Testament.*

BY THE REV. ELMER E. LOFSTROM

DANIEL INTERPRETS NEBUCHADNEZZAR'S DREAM.

FOR THE FOURTEENTH SUNDAY AFTER TRINITY.

Catechism: X., Duty Towards God. Text: Dan. ii. 44. Scripture: Dan. ii. 26-48.

WHO has not wakened from a dream or "night-mare" with his "spirit troubled"? Here is a good point of contact with which to begin the study of this lesson. Nebuchadnezzar's dream so disturbed him that he could not go to sleep again. The dream was a remarkable one, but he probably could not remember it clearly, and he was much troubled to know the meaning of the dream. It may be that he remembered the dream, and that the phrase, "The thing has gone from me," in verses 5 and 8, means "The word or decree has gone from me." Verse 9 clearly implies that in either case the king was determined to make this a test of the power of his wise men. He gives the order that they not only interpret the dream, but that they tell him what the dream was. Surely if they were "mind-readers" and could do the wonderful things they claimed to do, they ought to have been able to do so. But as they said, no one living could do this unreasonable thing required by the king. Their failure nevertheless convinced the king that they had but spoken "lying and corrupt words" when they had pretended to read the future and "tell fortunes."

The penalty for their failure was death. In this decree all the "wise men" were included. As we know from the preceding lesson, Daniel and his three friends were among their number at this time. They had been first among the new class of neophites, but the difficulty had evidently not been referred to them, but to older heads. Daniel's first knowledge of the matter came with the reading of his own death warrant. He very properly asked for a brief respite that he might have a chance to solve the riddle with the help of his God.

His confident promise to make known the matter shows the reality of his faith. He knew as well as the others that it was beyond human possibility. But he also knew his God. He knew that He had knowledge of all things. He believed that He would make the matter known to him in answer to prayer. The required stay of execution having been obtained, he calls upon his three Hebrew friends, who had joined with him in the matter of abstinence, to unite with him in prayer. This is a remarkable example by anticipation of two or three agreeing together as to what they would ask (St. Matt. xviii. 19). Jesus Christ has promised us that such united prayer will surely be answered. This prayer was answered. The same night the thing was made known to Daniel in a dream.

It is at this point that the lesson takes up the narrative. As Daniel makes known the matter to the king, he lets it be clearly understood that it is God, not his own cunning, that has made known the riddle. He then tells the king not only his dream, but of what he had been thinking as he fell asleep. The great image with its head of gold, breast and arms of silver, thigh of brass, legs of iron ending in feet of iron mingled with clay, represented the kingdom. The thoughts of the king were answered. The head of gold was himself. The kingdom of his successors would be inferior, and each surrounding kingdom would be still more so. Yet the fourth kingdom would be as strong as iron. And then the same kingdom would be partly strong and partly weak. The climax of the dream and that which so frightened the king was the mysterious stone. This was hurled at the feet of the image and broke it in pieces. The great image became as dust and was carried away by the wind. This stone then grew into a great mountain and filled the earth. It represents, Daniel explained, the kingdom which God would set up at the appointed time and which would last forever and spread throughout the world.

The dream then revealed to the king the fact that after three kingdoms besides his own had borne sway, the kingdom of God would come. As we look back at the history that followed we find that it came to pass as foretold. The Medo-Persian Empire succeeded the Babylonian. It gave way in turn to the Greeks, and the great Roman Empire was the last. It began in strength as iron, to grow weak with its own corruption. It was during the period of the Roman Empire that the strange herald came out of the wilderness, declaring that the kingdom of God was at hand. And then came Jesus Christ, the Stone made without hands, upon which as a foundation the kingdom of God was builded. He declared His kingdom to be an everlasting kingdom and has promised that the gates of hell shall never prevail against His church. Already we have seen it becoming as the great mountain which is rapidly filling the whole earth with its fulness.

There can be no doubt but that the stone of the king's dream was symbolical of the kingdom of God which our Lord Jesus Christ established. It will be interesting to bring out the significance of the stone as applying to the Church of Jesus Christ. *There are no stones in Babylonia.* The country is made by the soil washed down by the rivers. The buildings were of brick. The stone therefore represented an outside force and a strange new thing. But more than that, it was not of human origin. It was in the dream seen to be hewn out without hands. When Jesus came to earth, He was "begotten, not made." As the stone was launched without human strength to hurl it, so as regards that which the world counts strength the kingdom of God began with none. Yet it has grown, and is growing, and will grow until the whole earth acknowledges its sway, and the kingdoms of the world become the kingdoms of our Lord and His Christ, and He shall reign forever (Rev. xi. 15).

The elevation of Daniel and the preferment, at his request, of his three friends was something more than a reward for these services. It was God's way of preparing for the coming of His people to Babylon. The principle here is the same as that enunciated in Gen. xlv. 5-8. The whole transaction was also another test of Daniel. Since he made the right decision it may seem to be only an opportunity. But opportunities are tests. Had Daniel failed to accept the opportunity, the story of Daniel would have ended here. And the key to his success lay in the fact that his faith in God was so real that he called upon Him in prayer to come to his help.

Bring up for discussion the question of the value and importance of God's help. Daniel was about twenty years old at this time. Because he had God's help given him as a result of prayer, he was able to do that which his hoary-headed seniors could not do. God's help is worth having. And it may be had for the asking. The lesson illustrates this not only because Daniel was saved from death by prayer, and enabled to do the humanly impossible by God's help, but the kingdom of God then foretold shows how God's work will surely triumph. Humanly speaking, there was every indication to point to the permanency of the kingdom of the great Nebuchadnezzar, and there seemed little prospect for the success of the kingdom of God when the Chosen People had seemed to so completely fail. Daniel and his three friends were part of a very small company of faithful men. Yet the kingdom of God was to grow and spread over all the earth, while the great kingdom of Babylon was doomed to fall. The United States will continue as a nation if we continue to do God's work. But if we become too proud to be righteous, God has still people in the far East to whom He will give the work which we shall have failed to do. It is surely true that the kingdom of God will be an universal kingdom, and wise nations will lay their foundations upon that stone. So only may they endure.

ON THE FEEDING OF THE FIVE THOUSAND.

The hungry throng upon the grassy hill
Had listened to Him speak His holy word.
One coming, asks, "How shall we feed them, Lord?
A lad hath fishes three and loaves, but will
These few suffice a multitude to fill?"
The Master spake. They brought the meagre hoard,
And lo! He blesseth them and they afford
Enough for all, and more remaineth still.

Ah, thus we lay our pittance at His feet,
Scant store of Faith and Works, that we have gleaned
From all His bountiful provision, meet.
And yet *this much* by Him is not demeaned.
He blesseth what we bring, now, as of old,
And giveth in return a thousand fold.

R. C. ERSKINE.

HE THAT loveth little, prayeth little; but he that loveth much, prayeth much.—*St. Augustine.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE "IMMACULATE CONCEPTION."

To the Editor of The Living Church:

I NOTICED in your issue of August 11st, the claim of the Sisters of the Atonement that St. Paul's Friary at Graymoor, Garrison, N. Y., is under the patronage of the Immaculate Conception of the Blessed Virgin Mary. Why do our dear Sisters of Graymoor espouse this doctrine of the Immaculate Conception?

We who stand for the maintenance of the Faith, certainly cannot believe the Roman doctrine of the Immaculate Conception of the Blessed Virgin Mary. She was born in original sin, although, as we love to believe, she never committed any actual sin. She, too, had need of a Saviour. This she tells us herself when she says, "My spirit hath rejoiced in God my Saviour."

Even if she had not told us, we know that it would be impossible, for it would necessarily imply a previous existence. For she could not be sanctified before she had being. A child of parents of a sinful race and inheriting original sin, yet doubtless sanctified in the womb as were many whom God raised up to fulfil His purposes. Of such we read in Holy Scripture.

Furthermore, such a doctrine would add no honor either to our Blessed Lord or His holy mother. Not nearly as great an honor to be chosen to be the mother of God, if she were a being absolutely free from the effects of Adam's fall. Nor would it add to the glory of the Son of God, but rather detract from the wonderful humility which He exhibited when "He humbled Himself to be born of a virgin."

Like us as to original sin, excelling us in the holiness of her life, she is ready to say with every loving Christian heart: "My spirit hath rejoiced in God my Saviour." This is the Catholic doctrine which we must believe according to truth and reason, according to the honor due our Lady and her Most Holy Son, and according to her words which would be meaningless in the face of the Roman doctrine of the Immaculate Conception. Therefore we see in our Kalendar for December 8th, "Conception, B. V. Mary," which indicates the true doctrine which we may be thankful that our Church maintains.

Let us (ever praying to be delivered from heresy) remember the words of the Blessed Virgin Mary the mother of God: "My spirit hath rejoiced in God my Saviour."

"Ave Maria! thou whose name
All but adoring love may claim,
Yet may we reach thy shrine:
For He, thy Son and Saviour, vows
To crown all lowly, lofty brows
With love and joy like thine."

Sincerely yours,
E. L. CROMWELL.

(Old parishioner of the Church of St. Mary the Virgin, New York City.)
August 27, 1906.

"SAVE MONEY IN BAPTISM."

To the Editor of The Living Church:

"The Bishop of San Juan Bautista, in the State of Tabasco, has raised the price of baptism of children to $5. Limbano Elandin, a well-known and rich merchant of the town of Macuspana, has opened a new baptistry and has issued notice that he will baptize free of charge all who bring their children to him in the river which passes by that town. This will be done in connection with the inscription in the civil register. Apparently the Indians of that vicinity think that one mode of baptism is as good as another, for they patronize liberally the new baptism office."

THE above clipping, from the *Mexican Herald* of August 9th, is surely a justification, if one is needed, for the work of our branch of the Catholic Church in the Republic of Mexico. It has been my privilege to spend recently two months in Mexico, and from my observation and certain knowledge, the action of the (R. C.) Bishop of San Juan Bautista is not even exceptional.

EDMUND A. NEVILLE.

Sedalia, Mo.

THE TEACHING CHURCH.

To the Editor of The Living Church:

THE LIVING CHURCH of August 25th came to me rather later than usual, but I have now read it, and I think I have something to say, with your kind permission, about two articles therein which run in nearly parallel lines to one unsatisfactory conclusion. The first appears to be an editorial, signed by Dr. C. B. Wilmer; and the other is a communication from the Rev. C. A. Hamilton, B.D. Dr. Wilmer's title is "The Church as the Interpreter of Holy Writ," and Mr. Hamilton's article is on "The Evolution and Limitations of Authority."

Both declare that an interpretation given by an individual cannot be relied upon as infallible, even if that individual is the Pope. So far I cordially agree with them both. Also I am at one with them in saying that the Word of God was first give orally by our Lord and the Apostles, speaking by the Holy Ghost, and that the Scriptures of the New Testament were given afterwards, embodying the same Word in writing.

From this point our friends proceed to cast about for the continued utterance of the oral Word and for continued interpretation of the written Word. They think they find their interpreter in a resultant of the individual interpretations of all Christians. But they feel and admit that the product is vague; and for its uncertainty, Mr. Hamilton consoles himself by the extraordinary proposition that infallibility of interpretation would be "subversive of man's moral constitution." "For," Mr. Hamilton goes on, "an infallible voice would be equivalent to demonstration. And if the truths of revelation could be demonstrated, man would have no choice in the matter of accepting or rejecting them. He would cease to be a free moral agent." This seems to me to mean that in accepting revealed truth, as in moral conduct, we are set to discover what it is by means outside of God's revelation; to puzzle and flounder, and never to be sure that God has said any particular thing to us about Himself and our relations to Him. If this be true, why has He given a revelation? Unfortunately, we must admit that in these days such an idea is entertained by not a few. It is strongly stated by Lessing (quoted by Welldon, *The Revelation of the Holy Spirit,* p. 35), thus: "If God held in His right hand all truth, and in His left simply the ever-moving impulse towards truth, although with the condition that I should eternally err, and said to me, Choose, I should humbly bow before His left hand and say, Father, give. Pure truth is for Thee alone." Welldon proceeds still more daringly to say: "It may be that the aspiration after truth is even a higher attribute of humanity than its attainment. At all events, the law of a personal struggle towards truth, although it involves, as it must, a certain pain and difficulty, enjoys this advantage, to which no autocratic assertion of truth can lay a claim, that it excites no resentment and leaves no sting of bitterness behind it; it is like the government of a state in which the franchise is widely extended; it rests upon the sure basis of general assent." In other words, these gentlemen do not wish to be enlightened by the truth of God, which might prove irritating, but would prefer to be always telling Him what they individually think the truth ought to be.

It is not to be denied that every man, in proportion to his ability, has the duty of learning the truth. This is one part of his moral responsibility, and it involves a struggle on his part against difficulties of many kinds. But just as God has given us in His Word an infallible moral law as a firm ground from which our moral efforts may be safely carried on, so also He has given us a fundamental revelation of theological truth as the basis of our attempts to learn what we can about Him. The moral law and the fundamental doctrines are both objective, outside of individual speculations. Because God is their Author they cannot contain errors or imperfections. And moreover, God has provided that, having been promulgated once for all, they shall from time to time be defined as He sees fit in His continual fatherly guidance of His people. As to the fundamentals, we are not to be left to ourselves or to the help of our fellow-men.

The Holy Ghost speaks through the Church; not through the men that at any given time are in the Church on earth. Dr. Wilmer and Mr. Hamilton, with many others, seem to lack the conception of the Church as an entity distinct from the redeemed persons who at any particular time are partakers on earth of her life. Our Lord and His apostles very distinctly teach us to believe in, and to believe, such a Body. In it, and continually governing it, are Christ and the Holy Spirit.

Therefore imperfect men are unable to direct it or shape its utterances, but those utterances are the perfect utterances of God. We penitent sinners are to receive those utterances from our Creator, and, as Mary did, to ponder them in our hearts in silence, and to drink in the uncreated light of divine truth by means of such pondering.

What is the Church? How does she speak? There is some confusion in these days, calling for a will and an effort on our part to see where the perfect building of Christ is. In all ages there has been some confusion. But never enough to make the Church invisible. Her apostolic and episcopal structure declare her, and have ever declared her sufficiently to the great majority of believers in Christ and seekers after God. Divisions have been and are perplexing, but not necessarily blinding. There are three great communions which include the overwhelming majority of Christians. These three have synodically spoken and declared unanimously upon a vast body of doctrine, so vast that the questions upon which they are not in agreement are at least as inferior to it in quantity and importance as the sects throughout the world are to the Catholic Church. They agree as to all that is in the Nicene and Apostles' Creeds, and the theological definitions of the Council of Chalcedon in accepting Leo's Tome. They agree as to the nature and divine authority of the Catholic Church (the Roman Church simply adding the statement that the Church's infallibility finds utterance through the Pope). On the great subjects of the nature of sin and man's salvation, of the Scriptures, of the Sacraments, and on so many others that I have no space to begin to enumerate, these three great episcopal Churches are united in spite of the thoughts and individual teachings of the men who are in them and have been in them in times past. Their imperfect members have not always meant to speak together, but their synods have nevertheless spoken one doctrine. An influence from outside of man has constrained them. They have been unable to fail to speak the truth, and to speak it unanimously, however great their detestation of each other has been at times. This is a wonderful phenomenon, the fulfilment of our Lord's promise that the gates of hell should not prevail against His Church.

Here, then, we find the infallible Voice, the interpreter of the infallible Scriptures, the daily teaching of the Holy Ghost, in the consentient pronouncements of the doctrinal formularies of the Eastern, Roman, and Anglican Churches; and we are free to exercise reverent variety of opinion on questions upon which they have not consented. ROBERT RITCHIE.

Philadelphia, 29 August, 1906.

ADDRESSES WANTED.

To the Editor of The Living Church:

THE College Committee of the Brotherhood of St. Andrew is anxious to get the full name, home address, and full college or school address of every Church man or boy who intends to enter any college or boarding school in the United States, next autumn; and to know as to each whether he is baptized, confirmed, and a communicant. The information is to be given to the college chapter of the Brotherhood, the college Church society, or the rector of the nearest parish, so as to diminish as far as possible the number of young men who are annually lost to the Church, and too often to any religious influences, in the transition from home or Church influences to college or boarding school.

Parents and rectors will confer a great favor on us, and, we hope, be of great service to their sons or parishioners, if they will give us the fullest and promptest information. We especially desire the exact address of the young man's future room in college, because in the larger colleges it is some weeks after the term begins before a particular man can be found easily unless his room is known. FRANCIS M. ADAMS.

88 Broad St., Boston, Mass. *Corresponding Secretary.*

WOMEN WORKERS WANTED.

To the Editor of The Living Church:

THERE are many opportunities in the mission field, of which is important that the women of the Church should know. The Board of Missions asks continually for money, without which the Church's work at home and abroad cannot be done; but money alone is useless unless it can be put to sustain men and women in that work. Mr. Wood's call for two primary teachers for the Porto Rico mission, which appeared in the last issue, presents only one of the urgent needs at the present time.

In Alaska there are openings for a deaconess and a nurse; in Asheville, for a nurse and an industrial teacher; in The Philippines, for a nurse; in Hankow, for fourteen women for evangelistic and school work, and for one physician; in Shanghai, for a physician, and two women for evangelistic work; in Kyoto, for ten women for evangelistic and educational work; in Tokyo, for twelve women, among them a kindergartner to train kindergarten teachers, a musician, and an assistant for a training school for mission women.

Here are opportunities for forty-five women who shall bring to the work the requisite spirit, training, and experience. Should anyone wish to hear more of any one of these opportunities, please address the Secretary of the Woman's Auxiliary at the Church Missions House, 281 Fourth Avenue, New York. JULIA C. EMERY,

Secretary.

THE HEALING POWER OF THE CHURCH.

To the Editor of The Living Church:

THE letter of Mr. Spencer of Windsor Park, Chicago, and your editorial note on the same, raises one of the most important questions in the Church in the present day, namely, Does she possess the gift of healing?

As a student of comparative religion for forty years or more, I have given very great study to this subject, and there is not the least doubt that the success of "Christian Science," so-called, is on account of its holding that living faith in Christ is the basis of Christian religion. This pseudo Christianity seems to be permitted, by Christ, in order to draw attention to the loss in Protestantism, of the sacramental institution of "Holy Unction" for the sick. Please observe that I do not call it a "sacrament," or even refer to "extreme unction."

At the Reformation, both in Great Britain and in Germany, there is not the least doubt that the dread of political Romanism altogether obscured in the Protestant mind some of the great teachings of the Catholic Church. It rejected Masses for the dead, the reformers altogether ignored the use of prayers for the dead. In rejecting Purgatory they lost sight of the doctrine of discipline and eternal hope in the world to come. And in the same way in rejecting "extreme unction," Protestants altogether ignored holy unction, as taught by St. James, not as a *viaticum* for the dying, but as a gift of healing for the sick.

When I was on the northwest frontier of India, I had associated with me the Rev. John William Knott, who was a fellow of Brasenose and a personal friend of Dr. Pusey. He was presented by Dr. Pusey to the vicarage of St. Saviour's, Leeds, and drifted into Plymouth Brethrenism. In the year 1869, during a terrible cholera epidemic, Mr. Knott accompanied me from house to house and from village to village, and in every case when I administered medicine I requested him to raise his hand (in the Oriental way) and pray for the saving of the sick. We had many instances of remarkable cures. Mr. Knott frequently exclaimed, "Why, this is nothing short of holy unction!" I could give many instances of the prayer of faith saving the sick, in my forty-two years' ministry, but I prefer relating a very remarkable instance in the case of a very distinguished clergyman of the American Church, the late Rev. Dr. Wesley Brown, rector of St. Thomas' Church, New York. Dr. Brown related a case to me about ten years ago, and asked me to publish it in a New York paper with which I was then connected. The paper declined to insert the letter, as it would antagonize the medical profession. But it was inserted by me in the New York *Times*. The incident is as follows: Dr. Brown called on one of his parishioners who was dangerously ill. The graduate nurse met him in the hallway, and said that the lady was very dangerously ill, and that the doctor had given her very strict instructions not to admit the clergyman, as it might aggravate the disease and hasten the end. The nurse had accidentally left the door of the sick chamber open, and the patient heard the conversation. She called out: "Dr. Brown, do please come in and pray for me!" Dr. Brown entered the room, sat by the bed of the patient, recited the words of St. James, and then, holding the patient's hand, earnestly offered up an *extempore* "prayer of faith." From that moment the patient recovered, in defiance of the doctor. I could give many instances all proving the same thing. I have a very fair knowledge of the practice of medicine, for my father was a doctor, and I have studied medicine very thoroughly myself, and I do not want any writer on

the law of Psychic Phenomena to explain matters, for I am quite certain that the healing of the sick is as much a sacramental institution as Confirmation or the two great sacraments of our reformed Church.

Archbishop Tillotson writes: "Now that this miraculous gift is ceased, there is no reason why the mere ceremony of anointing with oil should continue; which is still used in the Church of Rome and made a sacrament; though it signify nothing."

What authority has this Puritan Archbishop for calling the anointing of the sick "a mere ceremony"? There are no mere ceremonies in the Church. In every case they are the means of grace. There is nothing in the teaching, or canons, or articles of the Protestant Episcopal Church in America which would forbid the anointing of a sick person with oil for the purpose of recovery. The Church merely forbids extreme unction. And I think at the dying hour the Blessed Sacrament of the Body and Blood of Christ is more suitable than anointing with oil. But for the healing of the sick, there is not the least doubt that the injunction of the apostle St. James is as binding upon us now as it was in apostolic times. If our Church would only stand for sacramental marriage, prayers for the dead, and the gift of healing, she would immediately rise into popularity to such a degree that "Christian Science" would no longer exist as a power. THOMAS P. HUGHES.

Brooklyn, September 1, 1906.

To the Editor of The Living Church:

I NOTICE in your last issue that a correspondent from Chicago deplores that the use of the Sacrament of Unction has fallen into abeyance in the Church. It may have done so in certain quarters, but not in the diocese of Chicago. The late Bishop was in the habit, and doubtless the present incumbent of the see has also done so, of blessing the Holy Oil, and a supply is always kept on hand at the clergy house of the Cathedral, and doubtless the Dean will be pleased to supply it on application. Some two years ago a paper on the Sacrament of Holy Unction was read before the Round Table, and a very valuable and interesting discussion followed, with the result that several of the clergy applied for the Holy Oil and it is in constant use in the diocese to-day. Perhaps now that the silly season is well-nigh over, you might find time and space, Mr. Editor, to discuss with your usual ability the advantage of the restoration of this sacrament to its rightful place in the economy of the Church. Not because of its Romanizing tendencies, nor yet because of the therapeutic value of oil, as a dear priest in the above named diocese stated, but because it is a sacrament of the Church, our best answer to Eddyism, Dowieism, hypnotism *et al*, and that the use of it will do far more to combat these heresies than can be accomplished by the most eloquent and erudite addresses and sermons. J. B. HASLAM.

St. Andrew's, Buffalo, N. Y.

ADVANCE ALL ALONG THE LINE.

To the Editor of The Living Church:

THE interesting paragraph in THE LIVING CHURCH for September 1st regarding the circular of Dr. Berrian reminds me of an incident which is worth mention.

A good many years ago—over twenty, I think—five or six of us were in the sacristy of St. Mary the Virgin's, in 45th Street, New York, a little while before the late Mass. I can only be certain of two who were there beside myself; these two were Dr. Elmendorf and Father Brown. We were talking of the changes that had come over the church during Dr. Elmendorf's ministry, and especially about the number of New York churches in which there were regularly celebrations every Sunday. Father Brown fished out a Church almanac and we counted up a large number of parishes in which there had been a celebration that morning;—about 60 per cent., I think.

And then Dr. Elmendorf told us that about forty years before there was but one church in the city in which there was a weekly celebration—*not* Trinity but St. Luke's,—and that he had been present at a meeting of High Churchmen which had had been called to discuss the advisability of trying to keep up a weekly Eucharist! There was, he said, a great deal of despondency among the men interested, and a feeling that it was all but hopeless to think of establishing the weekly communion. They decided, however, to keep it on for a year longer. If it was no better attended by that time it was to be given up. I forget the year, but all the rest is fresh in my memory.

We have gone a long way beyond those anxious times, and have worries enough of our own, and to spare. But such reminiscences may keep us from losing heart. And I think we may feel sure that if we persevere in our own prayers, the ever-fresh efficacy of the Holy Sacrifice will bring *us* through "the cloudy and dark day." CHARLES F. SWEET.

THE SUNRISE.

After a night of restlessness and suff'ring
I rose, and, leaning from my window ledge,
I saw the sun, a spectacle of glory,
Rise from the boundless ocean's eastern edge.

Along th' horizon line, in shapes fantastic,
As by some mighty giant's hand upheaved,
Lay banks of cloud, their dark and sombre beauty
Against the old-rose stretch of sky relieved.

Like hills and mountains, rising high in splendor,
They seemed the border of a distant land
Lying beyond the sea which, gray and shim'ring,
Rolled in white-crested waves upon the sand.

Then from the banks of cloud, in growing glory,
Anon a bar of shining golden light
Reached upward toward the vault of the mid-heaven,
As if to draw more radiance from the height.

The wondrous tents, like ashes of fair roses,
Took, as I watched, an amethystine hue;
Like palest lavender the rippling waters
Moved, and their tints were blended into blue.

And cloudlets first unseen, touched by the splendor
Of light which mounted from the mighty pile,
Caught the rose-tint, against a sky now gleaming,
Green, like the waters of the river Nile.

Blue, lavender, and green, with rose lights shaded,
Gath'ring the colors of the arching bow,
The morning sky took on a silver radiance
And blended with the moving sea below.

Then from this bed of light, with sudden splendor,
Rising from banks of cloud and canopies of light,
The sun arose and chased with gleaming power,
The last remaining shadows of the night.

The sea was all aglow, a shining pathway
Where passed the golden glory of the sun;
The dawn was over with its tender beauty:
The sun was risen, and the day begun.

* * * * *

So, when all pain and suff'ring shall be over,
After the dark'ning silence of death's night;
When we have entered some still place of waiting,
We may see beauties like the dawn's first light,
Till, in stupendous might and matchless splendor,
In type of which the morn its light up-flings,
Unto His own, the endless Sun of Glory
Shall rise with precious healing in His wings.

ELIZABETH H. RAND.

CAN HE not enable you to do that will from your heart, in your surroundings? Are you sorely tried by those surroundings? Are they, in themselves, humiliating to you, or exasperating to you? Are they full of acute heart-pangs, or heavy with a chronic heartache? Not one of these things is forgotten before your Lord. Your slightest pain finds response in His sympathy. But let that thought be but the stepping-stone to this, that for you as for the slave-saint of Ephesus there lies open in that same Lord the blessed secret of a life which shall move amidst these same unwelcome surroundings as a life free, and at leisure, and at peace, full of love and rest, blessed and blessing; a life hid with Christ in God; a life in which *everything*, from your rising up to your lying down, the smallest cross and the largest, is seen in the light of the holy, the beloved, will of God, and so is met not with a sigh, or a murmur, but "from the soul."—*Handley C. G. Moule.*

TO "GIVE THANKS to Him for all things," is, indeed, a very difficult duty; for it includes giving thanks for trials of all kinds; for suffering pain; for languor and weariness; for the crossing of our wills; for contradiction; for reproaches; for loneliness; for privations. Yet they who have learned submission will not find it a hard duty; for they will so entirely love all that God wills and appoints, that they will see it is the very best thing for them. Hereafter they will see all the links of the chain, and how wonderfully even those have fitted, which at the time seemed to have no adaptation or agreement. This belief enables them to praise Him, and give thanks *now* for each thing, assured that as it has been so it will be—that the God of love will do all things well.—*Priscilla Maurice.*

LITERARY

MISCELLANEOUS.

The Christ of English Poetry. Being the Hulsean Lectures delivered before the University of Cambridge 1904-5, by Charles William Stubbs, D.D., Dean of Ely and Hon. Fellow of Sidney Sussex College. London: J. M. Dent & Co. New York: E. P. Dutton & Co. Price, $2.00 net.

No better idea of the scheme and purpose of these noble lectures can be given in a brief notice than by quoting the author's own words in the Dedicatory Letter, which is addressed to Sir Oliver Lodge: "If you do me the honor to glance through these pages, you will see that my chief object has been to impress upon my undergraduate congregation the doctrine that Personality is the mightiest force which God can bring to bear upon man, that the Supreme Personality in all history, the most potent factor in all civilized change and progress, is that of Jesus Christ, and how and why, therefore, this claim of Christ to supremacy in all human thought and action ought to affect and influence the moral character no less than the intellectual attitude of every baptized disciple of Jesus. In these lectures I have endeavored to show how this conception of Christ's Personality has been brought home to the English people, at four representative periods of our national life, by making my appeal, not to the witness of the theologians, but to the witness of the poets of England; and I have done so, because it seems to me that the poets rather than the theologians, or even the men of science, are the most representative, the most prophetic, the most clear-sighted, the most deep-hearted men of their time."

The four representative poets chosen are Cynewulf, William Langland, Shakespeare and Robert Browning. One cannot but regret the necessity which compels the author to compress into one short lecture the consideration of the witness of Shakespeare to Christ and Christianity, a subject which invites much fuller consideration.

The lectures throughout are scholarly and suggestive, and the notes and illustrations appended to the several chapters add much to the value of the book.

The Life of John William Walshe, F.S.A. Edited with an Introduction by Montgomery Carmichael. New York: E. P. Dutton & Co. Price, $1.50 net.

The subject of this remarkable memoir was a scholar, a mystic, and a saint. The writer is Philip Aegidius Walshe, his son, and Montgomery Carmichael is his literary executor.

Born in Manchester in 1837, John William Walshe was reared by a harsh and unsympathetic father, and destined to a commercial life, for which he was entirely unfitted. The pathetic story of his unhappy childhood is told at length. He seems to have had absolutely no religious training, though his people were nominally attached to the Church of England; but as a boy, he had his first deep religious experiences in a Primitive Methodist chapel, and suffered cruel persecution in consequence. When he was in his eighteenth year, young Walshe ran away from his father's counting-house, and, with but two florins in his pocket, landed in Leghorn. That same day, divinely guided, as he believed, he met Lord Frederick Markham, an English Roman Catholic gentleman, who lived at Lucca and who took young Walshe into his family, made him his librarian and superintended his education. Subsequently Walshe was received into the Roman Church, and married the daughter of his patron, after whose death and the death of his wife, he removed to Assisi and became a member of the Third Order of St. Francis.

During his residence of thirty-five years or more at Assisi, Mr. Walshe devoted himself to the study of the life of St. Francis and of Franciscan subjects and to the exercises of religion; and at his death in 1900, he left a MS. life of St. Francis, a life of St. Clare, a chronicle of the order of Friars Minor, and other works, which the editor of the present volume states are to be published in due season and concerning which he excites the highest anticipations.

No brief sketch can do more than hint at the charm and spiritual sweetness of this very unusual biography of a saintly ascetic. It is a consolation to know that such a man has lived in our own days.

While professing to avoid every note of controversy, the author has given to the book a tone which, with reference to the Anglican Church is not only unsympathetic but characteristically ultramontane, which after all, is only to be expected.

From a Cornish Window. By A. T. Quiller-Couch. New York: E. P. Dutton & Co. Price, $1.50 net.

Librarians will have difficulty, we fancy, in placing this book in any one of the recognized literary groups. It is a potpourri of literary gossip, comment grave and gay upon many unrelated subjects and of verses, both original and quoted, all arranged in twelve chapters, under the titles of the successive months of the year, to which the contents bear the slightest possible relation, if we except December, which is chiefly occupied with a delightful discussion of Christmas carols, with extracts from many which are quaint and little known. The author expounds at length the nature of poetry and comes down rather hard on the recent bards of imperialism. Incidentally he gives the palm to George Meredith, because "hope, the salt of manhood, is the savor of all his philosophy."

It is needless to say that "Q" never wrote a dull page in all his life, and a more delightful, genial book of gossip than this for an idle day would be hard to find.

The Church and Commonwealth. The Visitation Charges of the Right Rev. George Ridding, D.D., First Bishop of Southwell. Collected and Edited by his wife, Lady Laura Ridding. London: Edward Arnold. New York: Longmans, Green & Co.

Bishop Ridding was one of England's schoolmaster Bishops, and his charges have much of the schoolmaster's dogmatism. Much that he says can interest us but slightly; we are not deeply concerned with Clergy Discipline Acts, or the responsibilities of English church wardens. On many distinctively theological questions, again, we should be inclined to dissent from the Bishop's conclusions; but again and again we are compelled to admire the air of scholarship that pervades his utterances, combined with a sturdy common sense. The style is often labored, but on the whole these charges are fairly characterized as the expression of a "vivid and courageous mind."

The Eye for Spiritual Things, and Other Sermons. By the Rev. Henry Melville Gwatkin, M.A., Dixie Professor of Ecclesiastical History and Fellow of Emmanuel College, Cambridge. Imported by Charles Scribner's Sons, New York.

As might be expected, these sermons are very much above the average. Very simply phrased, with sentences for the most part short and clear, they yet move with a certain stately eloquence quite uncommon in the modern discourse. Nor is their intelligibility due to the commonplaceness of their thought, for here again a certain freshness of treatment makes them much more than readable. It is unfortunate that with these good qualities, many of them should be marred by their controversial tone.

Primitive Christian Education. By Geraldine Hodgson, B.A. Imported by Charles Scribner's Sons, New York.

It is an excellent piece of work that Miss Hodgson has here done. Her purpose is to refute the charge made by many, and perhaps formulated most distinctly by M. Compayre in his *Historie de la Pédagogie* that the Church in the first few centuries was indifferent on all questions of education and for the most part positively antagonistic to secular learning. Miss Hodgson rightly begins by laying due emphasis on the place of discipline in education and then passes on to the discussion of the evidence to be found in the New Testament and in the Fathers down to the time of St. Jerome. Rapid as her review is, she would seem to prove abundantly her contention that it would be hard to find any other community so hampered, so charged with responsibility, who, in a similar length of time sowed educational seeds which brought forth a richer, more abundant, more valuable harvest than the society of the early Christians.

The Forgotten Secret. By W. J. Dawson. New York: Fleming H. Revell Co. Price, 50 cts. net.

This is an impassioned plea for greater reality and intensity in prayer, and might be read by all with profit. The title is derived from the statement made by Sir Oliver Lodge, that "Prayer is the Forgotten Secret of the Church."

The Gospel of Love. By the Rev. Edmund G. Moberly. Philadelphia: The Nunc Licet Press. Price, $1.00.

The two subjects treated in this little book are the Love of God, and the Symbolism of Holy Scripture. The author has drawn largely from the teachings of Swedenborg, and in consequence the volume contains much that is both fantastic and theologically unsound.

Childhood. By Mrs. Theodore W. Birney, Founder of the National Congress of Mothers. With an Introduction by G. Stanley Hall, Ph.D., LL.D. New York: Frederick A. Stokes Co.

A very sensible and practical book, treating of the health, home-training, and moral discipline of children. It presents in clear and simple fashion the substance of what parents most need to know in order to train their children for vigorous and useful life. The book is free from fads, and deserves a wide and careful reading.

THE MAGAZINES.

THE *Westminster Review* for August offers the usual political comment from the extreme Liberal point of view. Articles of general interest are those on "Education and Ethics" by Arnold Smith; "Life and Consciousness" by James Baugh; "The Literary Position of Oscar Wilde" by Wilfrid M. Seadman, and "Henry Kirk White" by J. Hudson.

IN THE August number, *Records of the Past* continues its care for the interests of biblical scholars. A description of the Bismya Temple in Babylonia, by Edgar James Banks is one of the leading articles. The Rev. W. C. Winslow, D.C.L., offers a generous appreciation of Dr. Petrie's work on the Delta, and Dr. Wright contributes a note on the work of the Palestine Exploration Fund.

A MIDNIGHT MEDITATION.

How dear at midnight to arise
And meet alone with Jesus;
Yet, dearer far when, from the skies
I feel, with tear-stained, blinded eyes,
Thy Presence near to ease us.
O let but earnestness express
Continually the righteousness
Which in Thyself I see;
O may Thy light but still empower
And make this life a nearer hour,
Binding my soul to Thee.

Unworthy, so unclean, so vile,
Speak, Saviour, reassure;
So frail to do the things I would,
So oft forgetting that I should
Be like Thee more and more.
Come, in this solemn loneliness,
Come, come in pity, and express
The grace Thy Church has given.
As on Thy altar, now draw nigh,
Redeem, console, and sanctify,
And guide me nearer heaven.

"Dear, troubled heart, My hope, My own,
Thy offering I bless;
Live, insomuch, that others may
By thy sweet pattern, day by day
Proceed in holiness,
Simplicity and charity,
With anxious will to follow Me;
Try, trust; thy grace will win;
Thy earnestness, my sympathy
An everlasting bond will be
To guard thy soul from sin."

Dear, sacred Rest, my heart is full;
Thy endless strength shall prove
That only Thee, and all for Thee,
My ever living walk shall be—
Just Jesus and His love.
In my poor soul so shine that I—
A lesser light—may sanctify
And help both friend and foe;
By simple, loving sacrifice
May do Thy will; Thou wilt suffice;
Thy greater self now show.

GEORGE GWILYM.

THE "FATHER."

BY E. H. J. ANDREWS.

ON the spacious lawn which spread itself between St. Cyprian's Church and the parish house, a group of girls were at play. They were the members of the Ministering Children's League, who, their meeting over, were having a little fun together before dispersing for their several homes.

Suddenly, with an exclamation of affection, the game was brought abruptly to a close, and all the girls started off gleefully toward a smiling, middle-aged clergyman who had appeared in view and was making his way towards the door of the parish house. He stopped to meet the onrush, and playfully spread out his arms to receive the first comer.

"Kathleen first, and Alice second, and then Mabel! My! My! My! What a stampede! Father Richmond needs all his strength! My! My! My!"

"We are your housekeepers!" cried they in chorus, and all out of breath. "We are your housekeepers, and we want you to set us to work."

"My housekeepers, and you want to be set to work!" exclaimed the clergyman, entering readily into the spirit of the fun, and joining hands with two of the girls. "Well, let me see! Mabel and Nellie—you shall superintend the cooking, and Gertrude and Bessie—you shall look after the house-cleaning; Alice and Marie shall have charge of the pantry, and Mary and Beatrice of the laying of the cloth and the setting of the table. Kathleen I shall hold responsible for the household linen, and Emma for the keys of the plate closet. Grace and Lucy shall share the superintendency of the dairy, and—let me see!—Essie and Annie, you shall see that the work of the laundry is properly executed. And now here's Dorothy! What shall I give Dorothy to do?"

He caught up a sunny little creature and affectionately kissed her glowing cheeks.

"What shall I give Dorothy to do? I know! I know! Dorothy shall deal out sunshine every day! But, girls!"

A rueful expression overspread the rector's face as he set little Dorothy down.

"How in the world are you all going to exercise the functions of your several offices in Father Richmond's modest household? Will not good Mrs. Hodges find so many helpers somewhat confusing, think you? Eh? Indeed, she cannot now find work enough to satisfy her own industrial cravings, so how we shall manage about that I'm sure I don't know."

Then Nellie Sanderson spoke up.

"Oh, but we know, Father."

"Yes, we know!" chorused all the girls.

"Miss Temple says"—pursued Nellie Sanderson—"that all the parish is your household, and all the congregation your family; and we are going to find out those we can be of use to, and be your housekeepers in that way."

The clergyman's thoughts recurred immediately to a certain poor old widow Gathorne, and a certain crippled Mrs. Singleton, Mother Tomlinson, the blind seamstress, the motherless Waterman children, and a dozen others under his care, all of whom were more or less helpless, or lonely or sad. And he smiled upon the children tenderly.

"That," he said, stroking Dorothy's curls, "will be very beautiful work for beautiful hands to do. And let me tell you, dears: In doing this work you will be housekeepers for Jesus Himself. You remember, do you not, what He said about 'My brethren'?"

"Whatsoever ye do"—Essie Thompson began, but they all joined in and finished the text in chorus—"unto the least of these My brethren, ye do it unto Me."

"Yes, you will be the Lord's housekeepers. May the Lord bless your sweet enthusiasm!"

And the clergyman, making the sign of the cross, passed on to the parish house.

The incident impressed him deeply, and he walked thoughtfully. The parish was his household, the congregation his family!

Father Richmond was a bachelor, but not by choice. There was a time when he loved a woman, and thought she would become his wife—a woman whom everybody loved as everybody loved him. But she was removed to Paradise, and he had wedded himself to her memory and the Church. There were many moments, however, when he saw in vision the home they had together planned and dreamed of. He had ever loved the fireside, and his soul had yearned for children.

Now as he entered his study he experienced one of these visions. A wave of emotion swept overpoweringly over him. The sweet tenderness of the children on the lawn had recalled his loss, and brought to consciousness again his utter loneliness. As he crossed the threshold of his bachelor apartments, and his eyes met a portrait framed in black—the portrait of a sweet young girl, which stood upon the bureau opposite the door of the room—tears started involuntarily to his eyes. He pressed the picture reverently to his lips, and gazed upon it long and tenderly; then, replacing it, covered his eyes with his hands and sobbed aloud.

While standing thus overcome he became conscious of the sound of tiny feet upon the floor, and of two little arms being thrown about his knees; and then a child's soft voice made itself heard.

"Don't ky, Favah; don't ky!"

The experience for the moment only intensified his suffering.

It was Eugene, the little son of the caretaker, and with a great sigh he dropped his hands and fondled the soft rich curls.

"Don't ky, Favah; don't ky!" the child repeated.

Father! Father! The parish his household!—the congregation his family!

Surely it was the voice of God speaking, first through the children on the lawn, now through this tiny boy. Surely it was true. He was father to them all!

"No, Gene boy," he said, stifling his emotion; "Father won't cry any more. What a stupid father to cry!"

The rector took the small boy up into his arms.

"Who's got you, Gene, boy?" he asked.

"Favah Wichman," answered the child, wonderingly looking up into his face.

"Yes, Father Richmond," repeated the rector, with emphasis. *"Father* Richmond. *Laus Domino!"*

IT IS A strange but inflexible spiritual law, that those who aim at anything short of the best, according to their conception, as God has given them light, will sooner or later come to grief. It is merely a matter of time.—*Bishop Brent.*

MISS MARCIA'S CONVERSION.

BY ARNOT CHESTER.

"IT is evident we have said good-bye to quiet and comfort, Cornelia," Miss Marcia Howard remarked, with asperity, as she seated herself at the well-appointed breakfast table, one bright December morning. "Just listen to that hubbub next door! It has been nothing but annoyance of one sort or another since those wretched Wares moved in. That is the misery of living in a double house like this. I can't imagine how you can take it so patiently!"

"Perhaps I'm not as sensitive to noises as you are, Marcia," Miss Cornelia responded pleasantly, "besides, I'm so sorry for the poor Wares. Remember how much better off they used to be in Mr. Ware's lifetime, and what a brave struggle they are making now."

"That is all very true, but it doesn't change the fact of their being most undesirable neighbors for peace-and-quiet-loving people, like ourselves," Miss Marcia rejoined. "I'm sorry for them, of course, but it is certainly aggravating that of all the vacant houses in the town they should have selected this one."

"Indeed, Marcia, I think the boys next door are remarkably quiet for boys," Miss Cornelia ventured gently. "Harry, the eldest, seems to be such a nice, manly fellow! He and I are quite friends already. He told me yesterday, with evident pride, that he could do more for his mother now, as he has been promoted to the place of night-clerk in the office where he works."

"Then I suppose he'll be startling us by coming home at all hours, thumping up stairs in his heavy boots," Miss Marcia said, tartly. "Take my word for it, Cornelia, with any encouragement on your part, that boy will become a perfect nuisance. In my opinion," she added decidedly, "the less one has to do with one's neighbors the better!"

A soft little sigh escaped Miss Cornelia. Would Marcia ever learn the comfort of living outside of one's self, and in the interests of others, she wondered? Then, with innocent guile, she turned the drift of talk:

"How beautifully Ann keeps the silver!" she remarked with a glance at the glistening tea-service in front of her sister. "It's almost too bright to look respectable! Imagine your feelings, Marcia, if some day your venerable heirloom were to be mistaken for a recent purchase?"

"No fear of that, Cornelia," Miss Marcia returned, with a well-satisfied smile. "It carries its credentials of age on its face. I only hope that when we are gone," she added, reflectively, "those who come after us may value our family treasures as highly as we do! Now, Cornelia (rising from the table as she spoke), if you will excuse me, I want to give Ann a few special directions about her work, and I see she is waiting."

* * * * * *

Miss Marcia Howard sat up in bed and listened! Was it really the crash of glass that had waked her? or was the sound only a dream? No, she could hear nothing—unless—*was* that the slow and cautious working of a bolt? She listened intently for a moment or two, and half resolved to get up and investigate—for Miss Marcia was no coward. Then she decided that the sound, whatever it was, came, not from her own house but, from the house next door; and, after a second's indecision, she lay down again.

"Of course, if I were sure it was someone breaking in, I should give the alarm at once," she told herself. "But most probably the noise really means nothing. And even if it does," she argued, with the philosophy with which, according to Montaigne, we all bear our neighbors' troubles, present or prospective, "surely someone must be awake in that housefull of people!"

So, drawing the covering snugly around her, she once more composed herself to slumber.

It was after the usual hour when Miss Cornelia entered the breakfast-room next morning, fluttered and apologetic.

"Dear Marcia," she began, "you must excuse me for being late. I quite overslept my—" She stopped abruptly and gazed at her sister in consternation.

Miss Marcia was standing with her hand on the open door of the silver-closet, staring with fixed, stony eyes at the shelf within.

"Oh, Marcia, dear, what is the matter?" Miss Cornelia cried in dismay.

"It's gone, Cornelia, gone! The tea-service that has been in the Howard family for two hundred years!" Miss Marcia replied in the frozen accents of despair. "It was stolen last night. And to think," she continued, bitterly, "to think, if I had only known, I might have saved it! I actually heard the miscreant breaking in—" Then, suddenly realizing how quickly her anxiety had abated on (as she supposed) locating the sound next door, she added with tragic impressiveness: "We shall never recover our treasured heirloom, never! It is retributive justice! I acknowledge it!"

"What on earth do you mean, Marcia?" Miss Cornelia inquired, in utter bewilderment.

But before any explanation could be given, the front door bell rang sharply and, followed by the excited Ann, Harry Ware burst into the room.

"Hurrah! Miss Cornelia! your silver's all right!" he cried, breathless and triumphant. "We've got the rascal safe in the police station!"

"Are you sure, Harry?" Miss Cornelia questioned anxiously, while Miss Marcia looked at the boy with the dazed, helpless expression of one utterly unable to grasp the meaning of words.

"Sure as a die," Harry responded, briskly. "You see, it was this way: As I was letting myself in at our door, this morning, I thought I saw somebody skulking in the shadow of your wall; so I called out, 'Who's there?' and with that the fellow bolted, and I after him, as hard as ever I could tear! At first I gained on him, but just when I was beginning to think he might give me the slip after all, as luck would have it, we ran full plump into a policeman, and the two of us together rounded him up, O. K.! We didn't even give him a chance to throw away his plunder—every blessed thing he stole from you was found on him, just as he had chucked it into his sack. All you've got to do is to identify it!"

"My dear boy, how can we ever thank you enough!" Miss Cornelia exclaimed, in the excess of her gratitude wringing Harry's hand with a warmth that almost made him wince.

Miss Marcia's thanks were very quietly spoken. But when the boy was gone and the sisters were alone again, it rejoiced Miss Cornelia's kindly heart to hear her sister say, in her quick, decided way:

"I have had my lesson, Cornelia. From this day forth, I trust I may be a more tolerant and less selfish woman!"

THE TENTH COMMANDMENT.

IF IT BE a peril to *have* riches, much more is it to *seek* them. To have them, is a trial allotted to any of us by God; to seek them is our own. Through trials which He has given us, He will guide us; but where has He promised to help us in what we bring upon ourselves? Whence also Holy Scripture speaks of this special peril. "They that will to be rich fall into a temptation and a snare, and many foolish and hurtful lusts which drown men in destruction and perdition." It says "fall into them," as if this were no longer a peril only, but the very destruction itself, and to "will to be rich," were itself the very pitfall of Satan. For what men have themselves made, they love the more. Money which men "make" (as they say), is a sort of offspring, which they cherish with a parent's love; it is the end for which they have toiled, for which they serve; yea, it is the very idol which they first make with their hands, and then fall down before it and worship it as a god. "Covetousness," says Scripture, "is idolatry." And yet this is the very end and aim in this, our country, the very nerve of what men do, the very ground of their undertakings, to keep or to enlarge their wealth. A spirit of enterprise infects all; it is the air men live in; prosperity is our idol, the measure of all good or ill, the end to which they refer all other ends. And what is this but their god?—*E. B. Pusey.*

"ONLY A FEW years ago it might have been said without fear of contradiction that there were three things which English people firmly believed in, *viz.*, Sunday, the Bible, and hearing sermons. They were fast beginning to disbelieve in all three. In most churches when the sermon is commented—at all events, in towns—there is a steady movement towards the door, not of invalids, or of very busy people, or of learned men who gain their knowledge elsewhere, but of young people who simply dislike the fatigue of listening, of those who are quite uninstructed in the faith, and miss their weekly lesson.

"Remember, children are being less and less taught religion at school, when called upon to hear sermons they rebel; they read little or no doctrinal or spiritual books. And here, again, as in schools, so in church, a blow is being struck at religious instruction. And then we wonder at the strange letters which are written, the strange speeches which are made, the ignorance of the most elementary truths which is displayed. Bad as the sermons may be, dear brethren, you may take it for granted that they are at least as good, and as profitable, as the half-hour's gossip which takes their place, the emptiness of the Sunday display, or the want of seriousness which refuses to be taught."—*Newbolt.*

Church Kalendar.

Sept. 2—Twelfth Sunday after Trinity.
" 9—Thirteenth Sunday after Trinity.
" 16—Fourteenth Sunday after Trinity.
" 19—Wednesday. Ember Day. Fast.
" 21—Friday. St. Matthew, Evangelist. Ember Day. Fast.
" 22—Saturday. Ember Day. Fast.
" 23—Fifteenth Sunday after Trinity.
" 29—Saturday. St. Michael and All Angels.
" 30—Sixteenth Sunday after Trinity.

Personal Mention.

THE Rev. B. J. BAXTER of Lexington, Neb., will on September 1st become missionary in charge of Maryville, Savannah, and Stanberry.

THE address of the Rev. R. M. W. BLACK is changed from 1147 Dean Street to "The Imperial," 1339 Bedford Avenue, Brooklyn, N. Y.

THE Rev. J. MORRIS COERR, late of St. Andrew's Church, Albany, has accepted the rectorate of Christ Church, Port Jefferson, N. Y., and has entered upon work there.

THE Rev. C. B. CRAWFORD of the Church of the Redeemer, Biloxi, Miss., is spending the month of September in the mountains of North Carolina.

THE Rev. W. H. DUMOULIN has resigned the rectorship of Grace Church, Holland, Mich., and has moved to Hamilton, Ont.

THE Rev. CHARLES C. EDMUNDS has resigned the rectorship of Grace Church, Newark, N. J., and accepted the chair of New Testament Literature and Interpretation at the General Theological Seminary. His address is now 4 Chelsea Square, New York City.

THE Rev. J. C. FRANCE has accepted a call to Christ Church, South Pittsburg, Tenn., and will begin work there at once.

THE Rev. ROBERT B. B. FOOTE has resigned his work at Trinity Cathedral, Cleveland, Ohio, and accepted an appointment to the missions at Anderson, Elwood, and Alexandria, Ind. Mr. Foote will begin his new work about October 1st.

THE Rev. A. M. GRIFFIN has resigned as rector of St. Peter's Church, Minneapolis, Kan., his resignation taking effect September 1st.

THE Rev. H. C. PLUM of Kingman, Kan., has accepted the rectorship of St. Peter's Church, Minneapolis, Kan. His address after September 1st will be St. Peter's Rectory, Minneapolis, Kan.

THE Rev. G. A. ROBSON, rector of St. George's Church, Bridgeport, Conn., has returned from a six weeks' vacation in Canada.

THE Rev. Dr. RUDD, who has been officiating at St. Mary Magdalene's, Toronto, Canada, during July and August, has returned to his parish at Fort Madison, Iowa.

THE Rev. JAMES SENIOR of Harvard, Neb., will on September 1st become missionary in charge of Lamar, Aurora, and Neosho, Mo.

THE Rev. THADDEUS A. SNIVELY, rector of St. Chrysostom's Church, Chicago, who has been spending his vacation in Long Island and Massachusetts, has returned home.

DIED.

GRAY.—Entered into rest, August 22nd, 1906, at Glen Lord, Michigan, HARRIET G. GRAY, widow of the late Rev. Albert Zabriskie Gray.

GREENWOOD.—Entered into life eternal, in Marion, Ind., August 23d, 1906, EDWIN GREENWOOD, aged 71 years.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

PHELPS.—At Smithfield, N. C., on August 16th, 1906, LUCRETIA MALVIN PHELPS, founder and for twenty-two years head of the Phelps Collegiate School for Girls, Columbus, Ohio.

RICHARDS.—Entered into the rest of Paradise, at Osceola Mills, Pa., August 16th, 1906, ABRAM SHORLAND RAWLINGS RICHARDS, in his 66th year.

The golden evening brightens in the west,
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest.
Alleluia!

But lo! there breaks a yet more glorious day;
The saints, triumphant, rise in bright array;
The King of Glory passes on His way.
Alleluia!

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Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

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THE VESTRY, intending to purchase a new and larger organ for St. Paul's Church, Richmond, Va., offers for sale their present three-manual Organ, containing thirty speaking stops, etc. For further particulars address: WM. C. BENTLEY, Chairman of Committee, Box 285, Richmond, Va.

APPEALS.

ST. STEPHEN'S PARISH is the youngest parish in the diocese of Quincy—a parish which is the creature of the General Public, having been made possible and thus far perfected in the erection of Saint Stephen's Hall by the subscriptions of more than 1,400 individuals of every walk of life, irrespective of religion, nationality, or politics—a parish whose members are giving to the limit of their purses, whose means are such that it is necessary to appeal to the benevolently and philanthropically disposed for the needed funds to build church and rectory—a parish in the center of a given area which has a greater population than all the other parts of Peoria combined—a field as important as any missionary district of the Church in the United States of America, in the midst of 45,000 laboring people —a parish which has never received one dollar from the diocesan nor General Board of Missions, hereby appeals to the general public for assistance to build Saint Stephen's Church and rectory. It is estimated that the buildings will cost $50,000. Subscriptions for this important Church work are earnestly solicited, will be gratefully acknowledged, and may be sent to Home Savings and State Bank, 325 South Adams Street, Peoria, Illinois; Illinois National Bank, Peoria, Illinois; or to the Rector, the Rev. Father Sydney G. Jeffords, 705 Howett Street, Peoria, Illinois. Father Jeffords completed 17 years of Church work in Peoria, August 31st, 1906. By his efforts he has built two stone churches, one stone rectory, and the first of the three contemplated brick buildings in Saint Stephen's parish, the parish hall. He is endorsed by the senior Bishop of the Province of Illinois, the Right Rev. George F. Seymour, D.D., LL.D., D.C.L., Bishop of Springfield, the Right Rev. M. Edward Fawcett, Ph.D., D.D., Bishop of Quincy, six Peoria papers, and Peoria's most eminent, distinguished, and illustrious citizens.

NOTICE.

The appropriations of

THE BOARD OF MISSIONS

are the yearly guarantees made, as the Church's agent, to the Bishops of 39 Dioceses and 27 Missionary Districts at home and abroad.

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This year the Appropriations total $850,000.

Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars from
A. S. LLOYD, General Secretary,
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GEORGE C. THOMAS, Treasurer.

LEGAL TITLE for use in making wills: "THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA."

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

Adventure for God. By the Rt. Rev. Charles H. Brent, Bishop of the Philippine Islands. The Bishop Paddock Lectures 1904. Price, $1.10 net.

J. B. LIPPINCOTT CO. Philadelphia.

Daily Musings. Being a Series of Thoughts for Each Day in the Year, selected from Leading Thinkers of All Ages. By R. A. S. Rankin.

Book by Book. Popular Studies on the Canon of Scripture Old Testament. By the Right Rev. the Lord Bishop of Worcester, the Very Rev. Dean Spence, D.D., Prof. James Robertson, D.D., Prof. A. B. Davidson, D.D., LL.D., Late Professor W. G. Elmslie, D.D., Late Professor Stanley Leathes, D.D.

PAMPHLETS.

Sermon Preached in St. Paul's Church, Baltimore, Sunday, December 31st, 1905, by the Rev. J. S. B. Hodges; his farewell sermon upon retiring from a rectorship of thirty-five years.

The Jungle Book, A Criticism. By Fra Elbertus.

THE CHURCH AT WORK

A COMMENDABLE WORK.

THE BELOIT (Kansas) *Call* of August 24th, says:

"One of the show places of the city the past few weeks has been the yard of St. Paul's Church. The rector of the church, the Rev. G. B. Kinkead, has taken the burden upon himself of laying out the grounds in an attractive manner and of keeping them looking fresh and green throughout the summer season. A pond is one of its most pleasing features, in which gold fish disport themselves, and on the surface of which lilies and other aquatic plants float lazily. Other parts of the grounds are made gay with richly colored flowering plants, the effect of all the rector's exertions being a neat and trim appearance to the place not usually to be found associated with the surroundings of our sacred edifices, where little is done to beautify and adorn, and where to run the lawn mower over the grass and weeds at long intervals is about all that is considered necessary. However example is frequently an incentive to emulation, and it may possibly prove to be so in this instance."

IN TRIALS OFT.

THE REV. AUSTIN W. MANN, so well and favorably known throughout the Church in the Middle West, as the missionary to deaf mutes, was recently injured in a car wreck at Vermillion, Ohio. The Cleveland *Leader* of the 27th ult., prints the following interesting interview:

"Premonition has saved Rev. Mr. Mann from several railroad disasters, notably that at Ashtabula a few years ago, when a great number of lives were lost. He was at the Lake Shore Railroad depot, valise in hand, and intended to take the ill-fated train.

"'Something, some strange, inexplicable feeling of impending evil, came over me as the train pulled in,' said the minister yesterday. 'I started to board the train, but my premonition mastered me and I drew back. I had an appointment to preach that night, but I canceled it by wire and returned to my home. A few hours afterwards I read the newspaper accounts of the disaster which befell the train I intended to take.

"'On several other occasions the same mysterious power has impelled me to refrain from boarding trains which were later wrecked. I thought it but foolish fear at first, but now, since the Ashtabula disaster, I always heed the warning.'

"Premonition saved Rev. Mr. Mann from perhaps death, and at least serious injury in the Vermillion wreck. He was about to enter the smoking compartment of the car in front, when something warned him to turn back. He moved his baggage to a seat in the middle of the car. A few minutes later the crash came. All of the occupants of the smoking room were seriously injured, and one was killed outright. Three died later. Rev. Mr. Mann's legs were crushed between the seats.

"'On another occasion," said Rev. Mr. Mann, 'I was about to board a train in Detroit. I had appointments to preach along the Michigan Central Railway. In the depot the same mysterious impulse seized me. Try as I would, it would not down until I changed my appointments. The train I intended to take was wrecked and four persons killed. A great many were injured.

"'My first experience in a wreck was the first time I rode on a railroad train. This was in 1850, in Indiana, when I was nine years old. The road had been in operation only two weeks, and the rails were of the "strap" variety. A tree had been blown across the track, and the tran crashed into it and was hurled from the rails. Several were killed and fifty-three more or less injured. I jumped and escaped with slight bruises.

"'My second wreck was at Dayton, Ohio. I was not hurt, but several persons were seriously injured. The third wreck of my experience occurred near Bellefontaine, Ohio, and was caused by a broken rail. The entire train left the track and the cars toppled over on their sides. I braced myself in my seat and escaped without even a bruise. Three, I think, were killed in this accident.

"'My next wreck occurred at Alton, Ill. It was not serious. The fourth wreck of which I was a victim, was at Hamilton, Ohio, a few weeks ago. I had taken a seat in the front of the smoking car, but my omen of evil visited me and I moved to the rear. The car was partly telescoped and nearly all of the passengers in the forward part of the car were injured. No one was killed. My fifth experience was at Vermillion.'

"Rev. Mr. Mann is the oldest clergyman in point of residence in the diocese of Ohio. He has lived in Cleveland since 1877. He is the oldest of the seven deaf-mute clergymen in the world, and the second to be ordained. He was the first in the field in the United States, and has founded deaf-mute missions in all of the large cities in the Middel West. His territory includes Pennsylvania, Ohio, Indiana, Michigan, Illinois, and Kentucky. He began missionary work in 1872, and since then has preached to deaf-mutes in every town of importance in the Middle West."

DEATH OF A PRIEST.

THE REV. LEWIS FOSTER MORRIS, rector of Christ Church, Bethany, Conn., died on Tuesday, August 28th. Mr. Morris had been for some time in failing health. He was ordained deacon in 1868, by Bishop Alfred Lee, and priest in 1870 by Bishop Alonzo Potter. He had served the Church in New York at Sing Sing, and at Fairfield, in the diocese of Albany. In this diocese, the cure of St. Peter's, Oxford, and Christ Church, Quaker's Farms. He had been for nearly nine years rector of the church at Bethany, having also served the parish from 1881 to 1887.

The funeral was attended from Christ Church, Bethany, on Friday morning, August 31st, and on the afternoon of the same day, at Trinity Church, Branford. Mr. Morris was a native of Branford.

CORNERSTONE LAID FOR ST. THOMAS', MONTREAL.

THE CORNER-STONE of the new Church of St. Thomas, Montreal, was laid August 27th, by the Bishop Coadjutor, the Rt. Rev. Dr. Carmichael. There was a large attendance of clergy and laity, though of the former more would have been present had not so many been away from the city on their summer vacation. A letter was read by the rector, the Rev. Canon Renaud, from Archbishop Bond, expressing his regret that his health would not allow of his presence at the ceremony. The new church will be mainly of brick with stone trimmings. There will be a large nave, chancel, and chapel under the chancel. Services will continue to be held in the old church until the completion of the new one, which it is hoped will be ready for public worship in December.

The rector announced that the Archbishop had extended the parish of St. Thomas, and that towards their new church the sum of $10,000 had been generously contributed by Mr. John Thomas Molson, to whose father they owed the bells and clock in the tower of the old church. These would be removed to the new building.

After the service, conducted by the Bishop Coadjutor, a silver trowel was presented to him by the contractor with which to lay the stone, the inscription on which is simply: "St. Thomas' Church,1841-1906." The stone is placed in the northeast corner of the tower.

Several addresses were given on the occasion, Archdeacon Ker, conveying the good wishes of the Churchmen at Point St. Charles. The Bishop Coadjutor spoke of the great blessing for over fifty years the generous gift of the Molson family in the endowment of the church, had been, and mentioned the four clergy who succeeded each other in the charge of the parish since its commencement: the Rev. Dr. Bancroft, the Rev. J. McLeod, Rural Dean Lindsay, and the Rev. Canon Renaud.

DEATH OF A PROMINENT LAYMAN.

CHARLES R. FABEN, JR., general manager of the Toledo (Ohio) Gas, Electric and Heating Company, died on the 28th ult., at his residence, 2127 Jefferson Avenue, after a serious illness of only two days. Mr. Faben had been failing in health, but the serious break came several weeks ago, when acute nervous trouble set in and heart trouble, which was the immediate cause of his death, resulted.

Several weeks ago, accompanied by his wife, Mr. Faben went to Georgian Bay, in the hope that a rest might restore his strength. He returned about twelve days ago, not much improved, but able to continue his work in the office until Saturday, when he was compelled to give up. Monday he was unable to leave his bed, and the next day heart failure set in, from which he failed to rally.

Mr. Faben had been connected with different parishes, and was vestryman at Trinity, Calvary, and Grace Churches, according to his residence in the respective parishes. He succeeded his father in his official position, who was formerly a resident of Milwaukee and a member of All Saints' Cathedral. Like his father, he was a liberal supporter of the Church's services, and his death is a distinct loss to the Church in Toledo. A local paper says of him:

"In the death of Mr. Faben, Toledo loses not only a man of prominence in the commercial world, but one whose reputation for integrity and honor has never been sullied by the slightest stain. As an employer he was without a peer, and it is doubtful if ever a man in Toledo stood in the same relation to his employes as did Mr. Faben. Without any parade of his principle, he exemplified the "brotherhood of man" in his treatment of his employes, to whom he was rather like a brother than a master. Among his associates he was known as a friend, loyal and true to the last."

DEATH OF MRS. GRAY.

THE DEATH of Mrs. Harriet G. Gray, widow of the Rev. Albert Zabriskie Gray, D.D., sometime warden of Racine College, removes a woman of sweet character and charming personality. Since the death of her husband, Mrs. Gray spent much of her time in Kenosha, Wis., because of her close association with the Sisters of St. Mary, of

which order she was an associate member. A few weeks before her death she went to Michigan to visit the family of Mr. Gerald McDowell, who was headmaster of Racine at the time of Dr. Gray's wardenship. Here she was taken ill, and was unable to be moved, suffering greatly from an acute attack of rheumatism. Her death occurred on the 22d ult. Since her husband's death she had lived in quiet retirement and in contemplation more of heavenly scenes than in worldly concerns, so death to her was but a blissful approach to that other room of the Catholic Church.

May she rest in peace!

CONSECRATION OF ST. GEORGE'S, SANFORD, ME.

ST. GEORGE'S CHURCH, Sanford, was consecrated on St. Bartholomew's day by Bishop Codman. The services of this flourishing mission since the completion of the parish house, have been held in the hall of that building, and the service of consecration was the first ever held in the church itself.

The choir, vested in cassock and cotta, having entered the chancel, the service began with prayers and blessing in the vestibule. The Bishop then knocked on the door and demanded admission; whereupon, the door having been opened by the warden of the mission, the procession entered the church. It consisted of the Bishop, preceded by his chaplain bearing the pastoral staff, the Ven. H. P. Seymour, Archdeacon of the Kennebec, the priest of the mission, the Rev. Cuthbert Fowler, the preacher for the day, the Rev. Charles F. Sweet, formerly of this diocese and now of the Japan Mission, and the visiting clergy. As the procession moved up the central aisle the 24th Psalm was said in alternation. The Bishop, standing before the altar and facing the people, recited the prayers of blessing, after which, Archdeacon Seymour, in the name of the Bishop, read the official sentence of consecration. The priest of the mission having sung the office of the day, the celebration began. The *Introit* was *Coelestis Urbs Jerusalem*, and the *Kyries*, Creed, etc., were sung in plainsong. The celebrant was the Bishop, the deacon, Canon Ogden, and the sub-deacon, Archdeacon Seymour. In his sermon, the Rev. Mr. Sweet spoke of the Church as a divinely-commissioned teacher whose work is to train souls for heaven.

The weather was pleasant and a large and deeply interested congregation was present. Among the visiting clergy were the Rev. W. H. van Allen, rector of the Church of the Advent, Boston, and the Rev. Cornelius Abbott of Washington, at one time chaplain to the Bishop of the diocese.

St. George's mission was started not long after the consecration of Bishop Codman in 1900, and is one in which he has always been greatly interested. It is much indebted to Archdeacon Seymour, who, until recently, has had it in charge, and under whose wise leadership it steadily grew and prospered. The present incumbent is much beloved and is doing an excellent work.

MEMORIAL GIFTS.

A BRASS TABLET and a pulpit and chancel screen were dedicated on the Eleventh Sunday after Trinity at St. Peter's Church, St. Paul, Minn. The tablet is erected by the congregation to Mrs. Ida Mueller, the wife of the Rev. George H. Mueller, a former rector of the church, and the pulpit and chancel screen were erected by the Brotherhood of St. Andrew in memory of Percy Robert Lorimer and Arthur Gilbert Peterson.

The Rev. George H. Pinkham of the Ascension Church read the lessons for the evening, and Dr. John Wright of St. Paul's dedicated the memorials with prayers for the deceased in whose honor the memorials were erected. Mr. W. L. Cullen spoke of the significance of these memorials and paid tribute to those honored. He said in part:

"This beautiful chancel screen has been erected by the Brotherhood of St. Andrew in loving memory of two of their associates, Percy Robert Lorimer and Arthur Gilbert Peterson. They were young men of much promise. They served faithfully in Sunday School and choir, and were always ready to work for the Master.

"The beautiful tablet just unveiled is in memory of Mrs. George H. Mueller, wife of our former rector. She was a devoted Churchwoman of unusual fortitude and gentleness, a constant friend and a faithful follower of the Master. Those who knew her best loved her most.

"She was the founder of the altar guild, but was called home ere the work was completed. Her love for little children was great. She devoted a large portion of her time at Holy Spirit mission, where she gathered in the children of the neighborhood that belonged to no other Sunday School, instructed them in the faith of the Church and to work for themselves and for others. It can be truly said of this saintly woman that she went about doing good."

Dr. Wright, in a sermon of great eloquence, spoke of memorials in general and those in the house of God in particular, and asked earnestly for one to be erected in St. Peter's Church in memory of Dr. Thomas, the founder of St. Peter's Church, and later Bishop of Kansas.

The occasion of the dedication was the anniversary of the death of Mrs. Mueller, and her husband, Dr. Mueller, was present.

On the pulpit and chancel screen is the inscription: "To the glory of God, and in memory of Percy Robert Lorimer and Arthur Gilbert Peterson. Erected by the Junior Chapter of the Brotherhood of St. Andrew."

The tablet, which is of brass, mounted on gray Kentucky marble, bears the inscription: "In loving memory of Ida Mueller, wife of the Rev. George H. Mueller. Born July 19, 1861. Entered into eternal rest August 26, 1900. 'He giveth His beloved sleep.'"

REV. S. G. JEFFORDS' REPORT OF 17 YEARS' WORK.

THE 17TH ANNIVERSARY of Church work by the Rev. Father Sydney G. Jeffords in Peoria, Ill., was commemorated on the palatial steamer *J. S.*, August 25, 1906, after noon and evening.

When Father Jeffords began his work in Peoria, September 1, 1889, he found a temporary wooden building used by the American Catholic Church (known in law as the Protestant Episcopal Church), erected about 1871, with 189 members. During his 17 years of Church work in Peoria, he has baptized 616 children and 227 adults, total Baptisms 843, an average of more than one every week, and he has presented for Confirmation 571, being more than three times as many communicants as he found at the beginning of his work. Marriage has been solemnized 204 times, and the office of the Burial of the Dead has been said over 268 of the departed. Report of St. Stephen's parish for four years ending August 31, 1906: Baptisms, children 147, adults 65, total 212, an average of more than one each week, candidates varying in age from six hours to seventy years. For the year ending May 16, 1905, there have been more than one-third as many baptized and more than one-fourth as many confirmed in St. Stephen's parish as in all the united parishes and missions of the whole diocese of Quincy, according to the annual reports as published in the Journal of the Synod for the year ending May 16, 1905. Presented for Confirmation 121, 71 candidates being more than 21 years of age. Marriage has been solemnized 28 times, and the office of the Burial of the Dead has been said over 58 of the departed.

DEATH OF DR. C. ELLIS STEVENS.

AT HIS summer home on Lake George, on August 28th, the Rev. Dr. C. Ellis Stevens, late rector of Christ Church, Philadelphia, died after an illness of a couple of months, and an acute sickness of about a week. The funeral took place from Grace Church, Brooklyn, on August 31st, when the service was said by Bishop Burgess.

The Rev. Dr. Stevens was a native of Boston, where he was born in 1853. He was graduated from the University of Pennsylvania in the early seventies, and after his course at Berkeley and ordination by Bishop Williams of Connecticut, he became assistant at Grace Church, Brooklyn. He took a course at Nashotah, receiving his B.A. degree in 1885. At one time he was an Archdeacon in the Long Island diocese. He went to Philadelphia in 1891, and left there something over a year ago, residing since in Brooklyn. He was author of many historical works, among them one showing the origin of the American version of the Prayer Book, and another pointing out the sources of the United States Constitution in relation to Colonial and English history. He held the degrees of Doctor of Laws from the University of Wooster, Ohio, and Doctor of Civil Laws from Kings College University, Windsor, Nova Scotia.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Improvements at Joliet—Clergy Returning—A Conference to be Held with the Bishop.

CHRIST CHURCH, Joliet, has been thoroughly renovated in preparation for the resumption of the regular services on Dr. MacLean's return from his short summer outing. The improvements include the relaying of the vestibule pavement and the replacing of the floor in the cloister by a concrete pavement, laid on arches. The roof has been partially reslated and provided with new gutters and valleys, while the clerestory windows have been put in perfect order. The church, chapel, and rectory have been painted and the interior will be entirely redecorated in a short time, the total cost of improvements aggregating $1,200. The rector, who returns from his vacation greatly refreshed and ready to take advantage of the improved conditions which promise a prosperous year. He is greatly encouraged by the attitude of the societies which announce their eagerness to take up and complete the remarkable work so successfully prosecuted last year.

DR. JOHN HENRY HOPKINS has returned to his parish after an enjoyable vacation in New England.

THE CLERGY of the diocese will gather, at the request of Bishop Anderson, for a two-days' conference, early in the fall to discuss the work before them during the coming year. This conference will take the place of the usual retreat held at this time.

THE CHOIR of All Saints' Church, Ravenswood, have been spending ten days in camp on the Mississippi river, under the charge of Captain H. S. Heberling and Choirmaster H. E. Bune. Fr. Bowles, rector of the parish, will attend the annual chapter and retreat of the Companions of the Holy Saviour, in Philadelphia, September 18th.

THE REV. DR. LITTLE of St. Mark's, Evanston, has returned to his parish. During August, the Rev. Edward Johnson had charge of the parish.

MR. PAUL DICKINSON, senior warden of the Church of the Ascension, Chicago, passed away after a lingering illness, on the

31st ult. Mr. Dickinson had been a member of the diocesan Board of Missions for many years. He resided in Winnetka.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Services on the Lake—A Bit of History.

ON A RECENT Sunday evening, at Highland Lake, near Winsted, a unique service was held by the rector of St. James' Church, who has a summer home at the lake. A large number of boats of various descriptions were gathered about the shore. The priest stood on a rock near the water, the congregation remaining in their respective boats.

THE RECTOR of St. Matthew's, Wilton, is indebted to the Rev. James E. Coley of Hamden, his predecessor in the rectorate, for the following bit of parochial history of a century ago. It is taken from the *Churchman's Magazine*, published in New Haven in 1806, as follows: "The parish of Wilton was incorporated July 1st, 1802, and contains about forty families, among which are the names, Belden, Betts, Church, Fitch, James, Keeler, Lambert, Marvin, etc. A church 40 feet by 30 was raised June 15th, 1803. The glass was a donation from Mr. David R. Lambert of New York, son of Mr. David Lambert of Wilton. Mr. Lambert has further expressed his concern for the prosperity of the church by engaging to give one-quarter of the salary for two years, on condition the parish would procure the services of a clergyman every third Sunday, they having heretofore enjoyed it but every *sixth*. Such encouragement of religion needs no enconium; it speaks its own praise."

The interesting extract will be preserved among the records of the parish of St. Matthew.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Illness of a Priest.

THE REV. ALBERT WARE, rector of North Kent parish, Kent county, was stricken with paralysis last Sunday, and is now in a critical condition. He had been working very untiringly for the rebuilding of Holy Cross chapel, Millington, which was destroyed by fire somewhat over a year ago, and it was only last July that the new chapel was consecrated by Bishop Adams. His many friends in the diocese of Easton, as well as elsewhere, deeply sympathize with him in his misfortune.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

United Services Continue—Memorial Tablets.

THE REV. G. B. NORTON, D.D., of Newport, Ark., preached the united services sermon at St. John's Church, New Orleans, on the last Sunday in August. Some of the prominent laymen of the city having requested that the united services be continued through the month of September, it was concluded to continue them as desired. The following churches and preachers being selected: September 2nd, Annunciation, Rev. W. E. W. Denham; September 9th, St. Paul's, Rev. W. S. Slack; September 16th, St. George's, Rev. E. W. Hunter; September 23d, St. Anna's, Rev. John Gray; September 30th, Christ Church, general gathering.

TWO VERY HANDSOME memorial tablets made by the R. Geisler Co. of New York and donated by Mrs. J. H. Aldrich of the same city, were unveiled in St. Anna's Church, New Orleans, with appropriate ceremonies, on Sunday, September 2nd. The tablets read as follows:

SACRED TO THE MEMORY OF
LEONIDAS POLK
FIRST BISHOP OF LOUISIANA
BORN APRIL 10TH, 1806
DIED JUNE 14TH, 1864
CONSECRATED BISHOP DECEMBER 9TH, 1838
A Soldier of the Lord.

SACRED TO THE MEMORY OF
JOHN NICHOLAS GALLEHER
THIRD BISHOP OF LOUISIANA
BORN FEBRUARY 17TH, 1839
DIED DECEMBER 8TH, 1891
CONSECRATED BISHOP FEBRUARY 5TH, 1880
Faithful unto Death.

The tablet to the second Bishop has been in the church for some time and reads:

THE RT. REV. JOSEPH PERE BELL WILMER
CONSECRATED BISHOP OF LOUISIANA
NOVEMBER 7TH, 1866
DIED DECEMBER 2ND, 1878
"Ye are not your own."

The three tablets commemorate all the Bishops that have exercised the episcopate in the diocese of Louisiana. They have been set in the walls of the church so as to follow in regular order, Bishops Polk, Wilmer, Galleher. The rector, the Rev. E. W. Hunter, preached a sermon on the Grace of Holy Orders conveyed through the Apostolic Episcopate, and made special reference to the prelates commemorated. A large congregation, from all parts of the city, was in attendance.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Funeral Services of Rear Admiral Train.

THE FUNERAL services of Rear Admiral Charles J. Train, United States Navy, late in command of the Asiatic fleet, who died at Chefoo, China, on August 4th, were held on August 29th at St. Anne's Church Annapolis. In the absence of the rector, the services were conducted by the Rev. Roland Cotton Smith, D.D., rector of St. John's Church, Washington, the assistant rector of St. Anne's, the Rev. James L. Smiley, assisting.

EMMANUEL CHURCH, Bel Air (Rev. R. A. Castleman, rector), has been presented with a fine altar and reredos by Mr. Richard Dallam and his sisters, Mrs. A. H. O'Brien of Philadelphia and Mrs. Wm. B. Nelson, of Bel Air. The altar was blessed at the celebration of the Holy Communion on Sunday morning, 26th ult. The gift is a memorial to the parents of the donors, the late Major William H. and Mrs. Mary C. Dallam, and was designed, carved, and painted by the venerable "Artist-Priest," Rev. J. A. Oertel, of Virginia, who is 85 years of age. The altar exhibits the prominent emblems of the Church, the most notable feature being a bas relief recumbent figure of the Paschal Lamb, with the accompanying inscription, "Behold the Lamb of God." This is surmounted by the typical grapes and grains, flanked by the *Alpha* and *Omega*. Upon the gradine are engraved the words, "Holy, Holy, Holy," while below these are the eucharistic expressions, "My Body" and "My Blood." The reredos exhibits a painting of the cherubim, which is flanked by portraits of the four evangelists.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Bishop Lawrence at Home—Accident to Rev. R. T. Loring—Personal.

BISHOP LAWRENCE arrived home from Europe on August 29th, only to find Archdeacon Babcock confined to his house in Cambridge with a mild attack of typhoid fever. While the Bishop has been away Archdeacon Babcock has kept the machinery of the diocese going from his headquarters in the diocesan house. With his illness came an accumulation of work which the Bishop set to work to dispatch almost immediately upon his arrival. For the present, Bishop Lawrence is the guest of Judge Loring at his summer home on the north shore, coming to Boston nearly every day for a few hours at the diocesan house. The Bishop had a delightful trip abroad and returns thoroughly rested for his winter's duties.

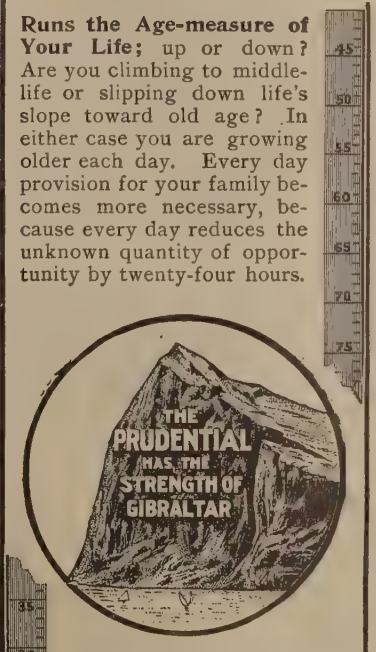
THE REV. RICHARD T. LORING, rector of St. John's Church, Newtonville, while on a yachting trip off Duxbury, Mass., a few days ago, dislocated his shoulder in some manner, suffering great pain. The craft had to put in to Scituate, where Mr. Loring received medical treatment.

THE REV. DR. LEONARD K. STORRS of St. Paul's Church, Brookline, sailed for England a few days ago for the express purpose of baptizing a grandson, who was born to his daughter, Mrs. Bedwell, formerly Anna Storrs. Dr. Storrs' visit will be a very brief one, as Captain Bedwell, his wife, and son are sailing very soon for India, where the captain has been assigned for duty. Also sailing on the same steamer (the *Arabic*) was Bishop McVickar of Rhode Island.

THE REV. A. EDWIN CLATTENBURG of St. Chrysostom's Church, Wollaston, has been to

WHICH WAY

Runs the Age-measure of Your Life; up or down? Are you climbing to middle-life or slipping down life's slope toward old age? In either case you are growing older each day. Every day provision for your family becomes more necessary, because every day reduces the unknown quantity of opportunity by twenty-four hours.



"Procrastination is the thief of time." It is also the thief of money, justice and family happiness when it leads a man to put off insuring his life until it is too late.

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Philadelphia visiting some of his former parishioners.

THE ABBOTT CLUB, an organization composed of young ladies, members of St. James' parish, Cambridge, has been spending a few weeks at Wilton, N. H., where an old mill was comfortably fitted up for their use. It is at Wilton where the Rev. Dr. Abbott, the rector *emeritus* of St. James', is summering, and when he has been able he has officiated at the little mission church in the village. The Rev. Robb White, who lately assumed the rectorship of St. James', visited Dr. Abbott at Wilton for a few days the latter part of the month.

THE REV. DR. D. D. ADDISON, rector of All Saints' Church, Brookline, has been summering at Marion, where he frequently was heard in one of the near-by missions. He is returning to his parish the latter part of September.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Church Club Meeting—Back from their Holidays—Choir Outings.

THE TRINITY-TIDE meeting of the Church Club of the diocese, which is usually held in November, was held Tuesday evening, August 28th, in Donaldson's Cafe, Minneapolis. The meeting was called at this time, inasmuch as there were a number of Churchmen from a distance here, in attendance upon the American Bar Association. After partaking of an excellent *menu*, the president, Mr. John W. Robinson, introduced the following speakers: Hon. Everett P. Wheeler, president of the National Conference of Church Clubs; Rev. H. Percy Silver, chaplain U. S. Army, Fort Leavenworth, Kansas; Hon. Jesse M. Holdom, Chicago Church Club, who spoke respectively on the following subjects: "The Church and Social Righteousness"; "The Church and Army"; "The Sons of the Clergy." Among the guests were the Bishop of the diocese and Dr. Chas. H. Rammelkamp, president Illinois College.

THE CLERGY of the twin cities who have been away on their holidays, have all returned. The Bishop of the diocese spent the month of August, with his family, in the beautiful summer home of Mr. Geo. C. Christian, at Ferndale, Lake Minnetonka. The Rev. I. P. Johnson of Gethsemane, Minneapolis, was at Bemiji, in the northern part of the state. The Rev. Theo. Sedgwick, at Mound, Lake Minnetonka. Rev. Geo. H. Thomas, in the East. Rev. S. B. Purves, at Prout's Neck, Maine, where he took charge of the services for the month of July. Rev. G. Heathcote Hills, at Detroit Lake.

MOST of the choirs of the twin cities have had their usual summer camping. St. John's, St. Paul, were at Russell Beach; St. Mary's, Merriam Park, also at Russell Beach; St. Peter's, St. Paul, at Bald Eagle Lake; St. Paul's, Minneapolis, at Edgewood, Lake Minnetonka; St. Mark's and Holy Trinity, Minneapolis, on the Baptist Assembly Grounds at Mound, Lake Minnetonka. At the request of the authorities at the Baptist Assembly Grounds, the rector of Holy Trinity, Minneapolis, with the choir, conducted service on Sunday afternoon, which service was attended by all the people on the grounds.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.
WM. WALTER WEBB, D.D., Bp. Coadj.

Personals—Church Struck by Lightning.

THE REV. J. A. M. RICHEY of San Diego, Cal., has declined the call to St. John Baptist parish, Elkhorn, and the vestry has extended a call to the Rev. S. M. Bird of Brentham, Texas.

DURING a severe electrical storm recently St. Alban's Church, Superior, was struck and several stones on the top of the tower were loosened and dislodged. The bolt did not enter the church and the damage was confined to the northwest corner of the tower. A small stone abutment on top of the tower at that corner was broken off and fell to the ground. The bolt which struck the church came after the storm had seemingly spent its force. With a loud crack which sounded much like the report of a revolver it struck the tower and gave quite a scare to those in the vicinity.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

News Items from the Diocese.

BY THE WILL of Emma H. Yeager, $1,000 was bequeathed to the Church Home for Children at Angora, and $1,000 to the House of Rest for the Aged at Germantown; also a small sum of money for the poor of the parish of St. James', Kingsessing. A contingent bequest has been made by the will of Alfred H. Kellogg to the Episcopal Hospital of over $6,000. The sum of $100, to St. Timothy's Hospital, is contained in the will of Harry Baumgarten.

THE IMPROVEMENTS contemplated on the buildings of St. Paul's Church, Aramingo (The Rev. Edwin J. Humes, rector), will not be made until next year.

BY THE closing of the doors of the Real Estate Trust Company, the funds of the diocese of Pennsylvania are more or less involved. Until recent disclosures this Philadelphia institution was thought to be one of the safest in the city.

ARRANGEMENTS are being perfected by which the delegates to the annual convention of the Brotherhood of St. Andrew from Philadelphia and Baltimore and Washington will journey together to Memphis, Tenn. It is expected that between twenty-five and fifty persons will attend the convention from the Philadelphia Local Assembly.

THE REV. JOSEPH WOOD, JR., missionary to the church at Yardley and Langhorne, Pa.,

GOOD AND HARD

Results of Excessive Coffee Drinking.

It is remarkable what suffering some persons put up with just to satisfy an appetite for something.

A Michigan woman says: "I had been using coffee since I was old enough to have a cup of my own at the table, and from it I have suffered agony hundreds of times in the years past.

"My trouble first began in the form of bilious colic, coming on every few weeks and almost ending my life. At every attack for eight years I suffered in this way. I used to pray for death to relieve me from my suffering. I had also attacks of sick headache, and began to suffer from catarrh of the stomach, and of course awful dyspepsia.

"For about a year I lived on crackers and water. Believing that coffee was the cause of all this suffering, I finally quit it and began to use Postum Food Coffee. It agreed with my stomach, my troubles have left me, and I am fast gaining my health under its use.

"No wonder I condemn coffee and tea. No one could be in a much more critical condition than I was from the use of coffee. Some doctors pronounced it cancer, others ulceration, but none gave me any relief. But since I stopped coffee and began Postum I am getting well so fast I can heartily recommend it for all who suffer as I did." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville." "There's a reason."

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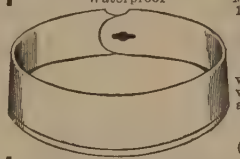

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"BOOK IS WORTH READING."*

The author showed very convincingly in his two former books that he was largely endowed with the desirable faculty of putting things. Some men, by no means all, can state a truth with accurate definition. But comparatively few men have the gift of so putting a truth as to make it extremely obvious that it cannot be anything else but true—that any counter statement must of absolute necessity be baseless, as utterly unreliable as it is unconvincing. Mr. Westcott is moderate in tone, but he does not deal with half truths, or spread mollifying ointment where sharp remedies are needed. He puts the truth about the Church in a clear light and in such a way that the plainest man going cannot fail to both understand perfectly what he says and to appreciate the vivid earnestness with which he says it. There is plenty to quote, but our columns are not elastic enough for that luxury. We can only tell our readers that the book is worth reading, and more than that, worth assimilating as a lucid, comprehensive definition of what the Church is and what she really does teach.—H. H., in *Pacific Churchman*.

* *The Heart of Catholicity.* By the Rev. F. N. Westcott. Milwaukee: The Young Churchman Co. Price, $1.00 net. Postage 8 cts.

met with a slight accident, which prevented his assuming charge on the Twelfth Sunday after Trinity.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Twenty-fifth Convention of the Deaf Mute Association.

THE REV. A. W. MANN opened and closed the 25th convention of the Pennsylvania Association for the Advancement of the Deaf at Pittsburgh, on August 31st and September 1st, and held services for the delegates and members of St. Margaret's mission on Sunday, the 2nd, in the chapel of Trinity Church. The following is the address of the Bishop of Pittsburgh to the Association:

"To the Pennsylvania Association for the Advancement of the Deaf:

"To the many words of welcome addressed to you by various officials and classes of people, upon the occasion of your meeting in Pittsburgh, I would fain add my tribute of appreciation of the work to which your Association is committed. All honor to those who projected and are now maintaining the Association, which has for its purpose the advancement of the deaf. Their more favored brethren should universally lend a hand in furtherance of your plans.

"Naturally from my standpoint, all true advancement would seem to depend for its finer and richer qualities upon clear views of duty to God and man—the development of the spiritual sense—the cultivation of that power of vision, which looks beyond the present and transitory to things eternal.

"And it is a comfort to believe that the deaf, in their undisturbed quietness, and undistracted by the noise and turmoil of the world, may the more readily have converse with the Father of Spirits, and dwell more nearly in His presence.

"I rejoice that the Church to which I belong and which I represent in this diocese, has borne her testimony to the value of spiritual things for the deaf, and has for so many years conspicuously labored for their advancement in many of the larger cities, and small towns as well.

"Gallaudet and Clerc in the past, Chamberlain, Searing, Mann, Dantzer, Vanallen, Smielau, Whildin, Cloud, and Flick of the present, our faithful missionaries East and West, North and South, who have done and are doing at vast expense of time and travel and energy a work truly like that of the angels, tireless in their ministry to them who shall be heirs of salvation.

"With the religious spirit permeating and pervading every portion of their advancement, the Association may be sure of true success and permanence in the results attained. I can answer for the efficiency and value of that which our Church Mission among the Deaf-Mutes is endeavoring to accomplish here under the zealous leadership of him, who for more than thirty years has wrought so nobly in their behalf.

"May this and every kindred effort make further and further progress and all your plans in whatever department, have the divine approval and blessing. I pray for your deliberations God's special guidance."

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

New Dean for the Cathedral.

THE REV. WYLLYS REDE, D.D., has been nominated by the Bishop to succeed the Rev. Walter Moore as Dean of the Cathedral at Quincy, and will enter into residence about the 20th of September. Dr. Rede is a native of the diocese of Quincy, although the greater part of his ministry has been spent in the East and South. He graduated at Williams College in Massachusetts in 1882, and studied theology at the General Seminary in New York. Later on he spent a year in special studies and literary work in Oxford. His early ministry was divided between the diocese of Maine, Maryland, Virginia, and Chicago. For the last ten years he has been identified with the diocese of Georgia, where he was at first Canon of the Cathedral in Atlanta and more recently rector of St. Mark's Church, Brunswick, and secretary of the diocese. He is well known in the literary world as the author of two standard religious works—*The Communion of Saints,* and *Striving for the Mastery,* and as editor of and contributor to several Church papers. He is in the prime of life and seems especially fitted from previous experience to take up the work at Quincy and carry it on successfully.

SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

Marriage of a Priest.

THE MARRIAGE of the Rev. J. Knox Bodel and Miss Eleanor Chester Putnam, which occurred on the 29th of August, was of much interest to local Church circles. The bride is a daughter of the late Rev. N. F. Putnam, for many years rector of old St. Mark's parish, much beloved as a priest and highly respected as a citizen. The bridegroom was recently admitted to holy orders after having completed the full course at the Church Divinity School of the Pacific. The ceremony was performed in St. Mark's Cathedral at high noon. The betrothal service was read by Dean Brewster and the marriage proper was solemnized by the Rt. Rev. F. S. Spalding, Bishop of Salt Lake. A celebration of the Holy Eucharist followed, at which the Bishop was celebrant and the Dean acted as deacon, only the newly wedded couple and a few near relatives receiving with the officiants. The happy pair will reside at Montrose, Col., in the district of Salt Lake, where Mr. Bodel has charge of St. Paul's Church.

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Right Food Makes Fine Boys

Many people have questioned the truthfulness of the statement that the brain can be really nourished and built up from some particular kind of food.

Experience is better than any kind of theory.

The wife of a prominent legislator in Kentucky says: "A woman of my acquaintance was in a badly run down condition at the time she became a mother, and at three months of age the child was a mite of humanity pitiful to look upon, with no more brain development than a monkey.

About the time I speak of, when the child was three months old, the mother began feeding him Grape-Nuts.

"In ten days it was plain that a change was taking place and in a few weeks the boy became rosy, healthy, and rounded out.

"He is now five years old and his food this entire time has been Grape-Nuts and cream. He seldom ever takes any other kind of food.

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In this little book, Mr. Tucker has done a genuine service to a class of students of the Christian religion. In such studies as The Nature of God, On Faith, the Nature of Man, Relations Between God and Man, and others of equal vital importance, he has taken the whole subject matter out of the realm of technical language, common to a single class of students and a single department of learning, and put it in a language in which popular science is at present discussiong all other branches of knowledge. And by this change of language Mr. Tucker shows how many matters ordinarily considered beyond the realm of demonstration, become perfectly capable of being reasoned out, and proved as clearly and as satisfactorily as any other scientific propositions. The chapter "On Faith" is particularly timely and valuable, just now, with its clear reasoning, and plain, practical statements. Anyone having to deal with popular questioning concerning religious teaching and dogma, will be better off for reading Mr. Tucker's book.—*Southern Churchman.*

* *Some Studies in Religion.* Portions of Christian Evidnces, translated out of the technical terms of Theology into those of Popular Science. By the Rev. Louis Tucker, M.A. Milwaukee: The Young Churchman Co. Price, 75 cts. net. Postage 7 cts.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Personal.

THE REV. GEO. P. CRAIGHILL, curate at St. John's Church, Roanoke, has been called to Trinity Church, South Boston, in Halifax county, this diocese, but it is hoped by the people of Trinity that he will not accept, having declined recently a call to Louisville, Ky.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Work at Alta Loma—Lecture at Gainesville.

ON THE Eleventh Sunday after Trinity, the first services of the Church were held in Alta Loma, by the Rev. Samuel G. Porter, rector of Gainesville, diocese of Dallas. The service was held in the Presbyterian church, which was crowded. The people were truly hungry and thirsty for the ministration and sacraments of the Church. The work at this point will be carried on as a mission of Grace Church, Galveston (the Rev. Herbert E. Bowen, D.D., rector).

THURSDAY evening, August 30th, a lecture, illustrated by stereopticon, was given in Grace Church, Galveston, by the Rev. Samuel G. Porter, rector of Gainesville, on Alaska and the Church's mission work in that territory. This was the first lecture of the kind ever given in the parish, and was very instructive and much appreciated. There was a large attendance.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

News from the Capital City.

THE APPOINTMENT of the Rev. J. Neilson Barry as vicar of St. Columba's chapel, St. Alban's parish, will, it is believed, give a strong impetus to Church work of a very encouraging character in the neighborhood. The chapel, which was built some years ago, is in the village of Tenleytown, about a mile and a half from St. Alban's Church. It is a very neatly appointed building, having been much improved since the Rev. Mr. Bratenahl became rector of the parish. He has taken a deep interest in the work among the people of the neighborhood, and each Sunday evening holds service and preaches in the chapel. The morning service is taken by the Rev. James Craighill, a Canon of the Cathedral foundation. A commodious parish building adjoins the the chapel; there is a flourishing Sunday School, branches of the Girls' Friendly, the Daughters of the King, and other Church societies; but the rector feels very strongly that this work will never become firmly established while it is a mere

(*Continued on Page* 656.)

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WASHINGTON.

(*Continued from Page* 654.)

appendage of St. Alban's, and has been anxious to have a resident clergyman living among the people, whom they would feel to be their own pastor and friend, believing too that they would then feel a deeper responsibility for the sustaining of their church, and more interest in its services. The Rev. Mr. Barry was nominated for the position by Bishop Satterlee, upon whose invitation he had come to the diocese to take charge of one of the Maryland parishes, and who deems him specially fitted for such a work. Efforts, which will doubtless succeed, are now in progress to raise the funds needed, and it is hoped that a comfortable home will be provided for the vicar by Advent.

IN ADDITION to services at Colonial Beach, mentioned last week, members of the Brotherhood of St. Andrew conduct Sunday afternoon services at the Home for the Blind, a general institution; and the chapter of Christ Church, Rockville, has charge of the same at the Montgomery county poor-house.

CANADA.

News from the Dioceses

Diocese of Rupert's Land.

A LATE appointment in Winnipeg, August 27th, is that of the Rev. Richard Talbot, Cambridge, England, to the chair of Exegetical Theology in St. John's College, Winnipeg, formerly held by Archbishop Matheson. The appointment carries with it a canonry in the Cathedral.—A VERY fine window in memory of a member of the congregation, was recently unveiled and dedicated in Holy Trinity Church, Winnipeg. The Ven. Archdeacon Fortin conducted the service.

Diocese of Nova Scotia.

AT THE August meeting of the rural deanery of Shelburne, the new missionary canon was discussed. Bishop Worrell was present.—IT HAS BEEN a great satisfaction to the congregation of Holy Trinity, Digby, that the three Bishops from the United States, spending the summer there, have taken part in the Church services during the season. Bishop Kinsolving of Texas, Bishop Jaggar of Boston, and Bishop Vincent of Southern Ohio, are the three who, for some years have spent their vacations at Digby with their families. Bishop Kinsolving preached a sermon which attracted much attention, in Holy Trinity, in August.—IT IS A matter of regret that the proposed Summer School of Theology at King's College, Windsor, has not been carried through this year as it was hoped. Much benefit to the college is hoped from the appointment of the new president, the Rev. J. C. Boulden.

Diocese of Selkirk.

BISHOP STRINGER has requested the Rev. H. A. Cody to write a life of the late venerable Bishop Bompas.

Diocese of Huron.

SOME great improvements have been made during the summer in St. Thomas' Church, Seaforth.—THE new rector of Trivett Memorial Church, Exeter, was inducted by the Ven. Archdeacon Richardson, August 5th. The rector is the Rev. D. W. Collins.—THE new chancel of St. Paul's Church, Shelburne, was consecrated by Bishop Williams in the end of July.

Diocese of Toronto.

DURING the absence of Canon McNab, the Rev. J. L. Rounthwaite took charge of the services in St. Alban's Cathedral, Toronto, for the month of August.—THE rector of Christ Church, Mimico, received a warm welcome from his parishioners on his return from a two months' visit to the Pacific coast. A purse of gold was presented to the rector, Canon Tremaine, from the congregation, at the same time.

THE CHURCHMAN'S MANUAL OF METHODS IN SUNDAY SCHOOLS*.

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